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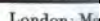
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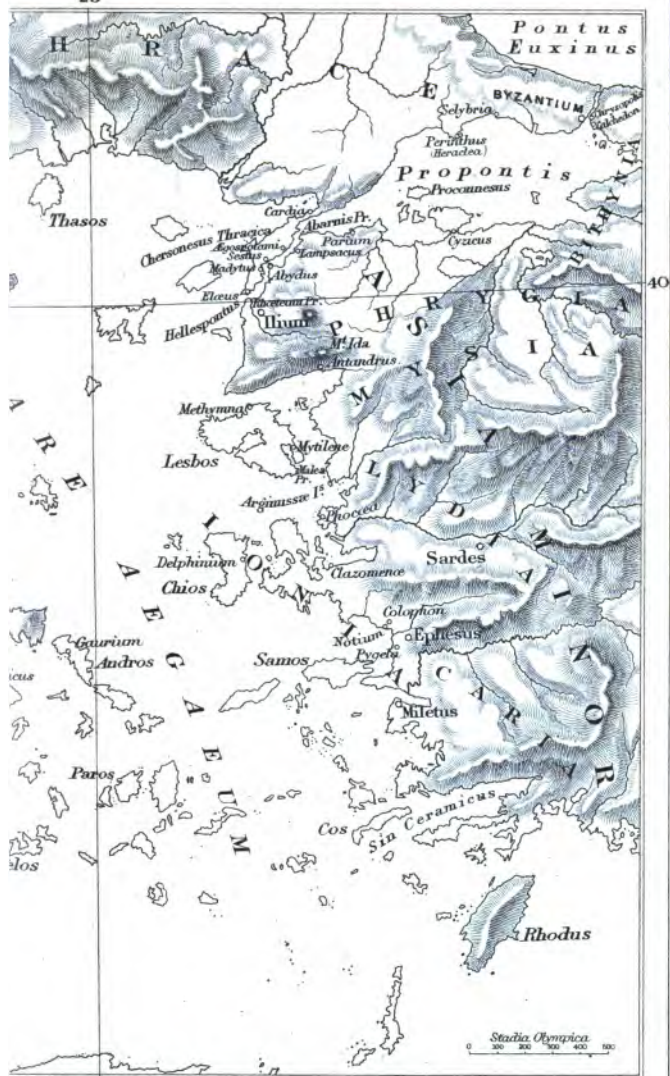
HELLENICS OF XENOPHON.

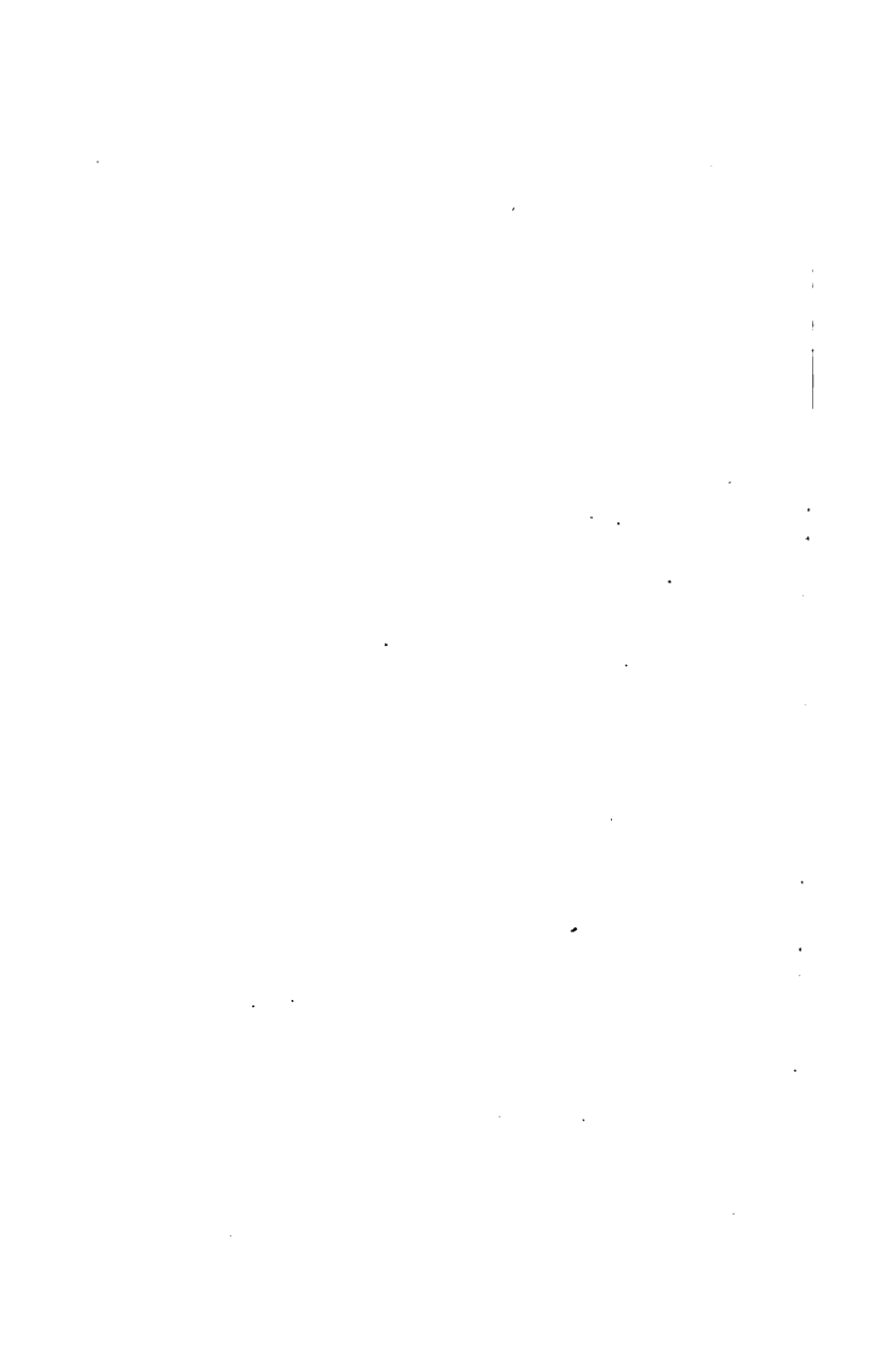
BOOKS I. AND II.











ΞΕΝΟΦΩΝΤΟΣ ΕΛΛΗΝΙΚΑ
A. B.

HELLENICS OF XENOPHON
BOOKS I. AND II.

THE TEXT REVISED

WITH NOTES CRITICAL AND EXPLANATORY
ANALYSIS INDICES AND MAP

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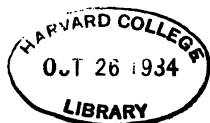
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INTRODUCTION.

THE ancients themselves never doubted as to the genuineness of the complete Hellenica. . Amongst later critics however Niebuhr had no hesitation in styling Xenophon "an utterly unworthy citizen, and a historian of but little integrity." Vollbrecht¹ further brings before our notice charges laid against the Historian of "openly disregarding topics, which, either from their want of striking interest, or of congeniality with Spartan sympathies, did not court narration"; of "wholly suppressing, or setting forward, with strong bias, judgment on many of the leading characters of later Peloponnesian history"; of "closely curtailing, or treating diffusely grave and important incidents." In short, modern critics no longer share the confidence of earlier scholars in our author's candour and simplicity of style. Many charge Xenophon himself with a direct perversion of the truth; many complain of the lateness and imperfections of the manuscripts; some infer that the Hellenics which we now possess are but notes of single

¹ G. Vollbrecht, *Dissert. de Xen. Hellen.* p. 3, sqq.

events jotted down for a complete review of history ; others, that we have no more than a summary of the entire original composition.

From the frequent notices of later historians we may with certainty gather that there existed a work of Xenophon amongst them treating of Greek History from the period at which the pen of Thucydides was laid down ; and the opening words¹ of the *Hellenics* prove nothing to the contrary. Grote² indeed writes that "to pass from Thucydides to the *Hellenica* of Xenophon is a descent truly mournful ; and yet when we look at Grecian history as a whole, we have great reason to rejoice that even so inferior a work as the latter has reached us." We miss, it is true, the elaborate research and power of narrative in Xenophon's continuation of his predecessor's story ; the absence, on the other hand, of anything like philosophical or legendary digression, even if the narrative becomes thereby somewhat over-plain and simple, yet imparts to the successive details a close and practical connexion.

The first two books of the *Hellenics* comprise the scenes of the closing years of the Peloponnesian war, with the ensuing events at Athens, down to the expulsion of the Thirty Tyrants in 403 B.C.³ Throughout the narration of this series of events, the historian appears to his best advantage : his heart is still warm with an innate love of country and of her free institutions : like a true Athenian, he condemns the

¹ *Μετὰ δὲ ταῦτα*, cp. note i. l. 1.

² *Hist. Gr.* vii. p. 356, n.

³ Mure, *Lit. Anc. Greece*, p. 278.

wholesale murders of the Thirty Tyrants, no less than the inconsiderate cruelty of the fickle populace towards the six admirals who perished undefended and unheard. Dislike indeed to accurate detail and rising aristocratic sympathies have subjected our author to the grave charge¹ of "purposely involving the events following upon Arginusæ and the position of the generals in obscurity": and certainly that strict impartiality in judging of events, which Thucydides especially shews, is wanting in his successor². If however Xenophon becomes crude in his narration, yet his speeches will not fail to give complete satisfaction. In length, argument, and purpose these are equally appropriate; and their rhetoric is lightened with playful sarcasm and dramatic colour. The combatants' harangue is pleasingly relieved by the interposition of events, the historian's judgment, or the listeners' words and feelings as to the point in question³: while sometimes an eloquence, not unworthy of the orator Demosthenes or Æschines, rises above the historian's unambitious evenness of speech⁴.

In this supplement to Peloponnesian history, the method of chronology by years and seasons is continued according to the practice of Thucydides⁵; while in addition to the usual formula, the notice of minor details seems to mark more closely the historic series of events. Thus we have mention of Olympiads⁶, of victors in the stadium⁷, of a race of two-horsed chariots⁸, of archons and ephors⁹. Thucydides indeed

¹ Grote, *Hist. Gr.* vii. p. 435, n.

² Mure, p. 318.

³ ii. 3. 24, sqq.

⁴ ii. 4. 20, sqq.

⁵ Thuc. ii. 1.

⁶ i. 2. 1, ii. 3. 1.

⁷ i. 2. 1, ii. 3. 1.

⁸ i. 2. 1.

⁹ i. 3. 1, i. 6. 1, ii. 1. 10, ii. 3. 1.

makes frequent mention of archons and ephors, and even of priestesses of Juno at Argos ; but rather to define more distinctly some event of note, than to arrange in due order the transactions of successive years. When we contrast however these notices of our historian with the *general* plan of Thucydides¹, who only mentions the Olympic victor once², and that in strict connection with the summoning to Olympia of the Mitylenæan ambassadors—or of Herodotus, who only mentions an archon once³, to define the year more clearly in which Athens was laid waste by the Persians, the citations may with some reason be considered suppositious. In the latter part of the second book, there is no distinct method of computing time⁴; and the dates assigned to events, according to computation of years from the commencement of the war, hardly present sufficient correctness to exclude the idea of later interpolation⁵.

There is little doubt but that the present division of the Hellenics into books is the work of later grammarians⁶. Niebuhr considered that the Greek History of Xenophon was formed of two distinct works, written at different times, viz., the conclusion of Thucydides and the Hellenics. The conclusion of Thucydides, consisting of the first two books, was, in his opinion, written in the interval between the Return of the Ten Thousand, and the recall of Agesilaus from Asia (B.C. 400—394), while the last five books were written about 356 B.C. He also conceived it not improbable

¹ Breitenbach, *Prolegom. Xen. Hellen.* p. 26.

² III. 8.

³ VIII. 51.

⁴ Mure, p. 321.

⁵ I. 6. 1, II. 1. 7.

⁶ Mure, p. 323.

that Xenophon published the books of Thucydides, when residing at Athens after the battle of Cnidus, and subjoined to them two supplemental books. But even if the earlier and later books were written at different periods¹, it does not follow that Xenophon did not consider them as belonging to the same work, especially when we call to mind the long delay and limited publicity attending the production of an ancient work. Probably the Histories of Thucydides and of Herodotus were written continuously without any division of words, and still less of paragraphs or chapters or books. The Dialogues of Plato moreover shew no signs of any division into books, with the exception of the Republic and the Laws; and although the philosophical treatises of Aristotle had in the time of Diogenes Laertius been all divided into books, yet they are wholly devoid of internal evidence that these divisions were made by Aristotle himself. Polybius who survived 129 B.C. is the earliest Greek writer whose extant remains exhibit unquestionable evidence of an original division into books.

As regards the text in general, all scholars who had the good fortune to study Greek and Roman antiquity under the auspices of Shilleto, will readily call to mind his favourite saying, "Cobet has gone too far": and in the present instance I myself would rather be content to follow the liberal judgment which could confess "that Xenophon frequently departs from his country's usage²," than be a slave to the despotism of a critic who could dictate, "in cæteris

¹ G. C. Lewis, *Journ. Philol.* II. pp. 1—44.

² Shilleto on Thuc. I. 43. 2.

librariorum errores sedulo correxi, vitiosas vocabulorum formas ad certam Atticorum consuetudinem redegei, insulsa sciolorum additamenta sustuli, et ubique hoc egi ut Hellenica sine offensione legi et explicari possent¹." In particular, I have endeavoured to preserve throughout the reading of the Manuscripts, especially that of B and D; and have followed in the main the accurate judgment of Sauppe.

These editions and treatises moreover have been used in the preparation of this instalment of the Hellenics: *Histories of Greece*—Mitford, Thirlwall, and Grote: Xenophon's *Hellenics*—Schneider, 1849; Breitenbach, 1853; Dindorf, 1853 and 1876; Hickie (Book I), 1842; Cobet, 1862; G. Sauppe, 1866; Emil Kurz, 1873; B. Büchsenschütz, 1876; J. S. Philpotts (Selections), 1876: Sturz's *Lexicon Xenophonticum*: Sauppe's *Lexilogus Xenophonticus*, 1869: G. C. Lewis, "the Hellenics of Xenophon and their division into Books," *Journ. Phil.*, pp. 1—44, 1844: Mure, *Language and Literature of Ancient Greece*, 1857: G. Vollbrecht, *Dissert. de Xen. Hellen.*, 1874: *Hellenics*, literally translated by J. S. Watson, and H. Dale, 1876.

For further information I am indebted to Jelf's *Greek Grammar*, Arnold's *Thucydides*, Macmichael's *Anabasis*, &c. &c.

¹ Cobet, *Præf. Hellen.*

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LIFE OF XENOPHON.

XENOPHON, the son of Gryllus, was an Athenian by birth. Lucian tells us that he lived to the age of ninety years; and the historian himself relates the assassination of Alexander, tyrant of Pheræ, which took place about 357 B.C. In addition to this we find him present at a banquet given by Callias in honour of Autolycus "victor among the boys" in the pancratium 421 B.C., on which occasion he would probably be somewhat under sixteen years of age. Phalinus also addresses him as "young man" (*i.e.* under forty) 401 B.C. He runs to the battle-rescue 400 B.C. in company with comrades "not yet aged thirty." The date of his birth may therefore reasonably be placed between 435 and 431 B.C.

Xenophon himself speaks thus of his first introduction to the service of Cyrus—"that Proxenus, an ancient guest-friend, had sent for him with promises that if he willed to join the expedition, he would gain for him the friendship of Cyrus; that such a patron would be of more service than his native country." Accordingly he spoke with Socrates on the matter: and Socrates, fearing lest friendship with Cyrus might make him mischief in his own land, bade him enquire of the God at Delphi concerning the journey. And Xenophon, neglecting to ask whether he should even

join the adventure, sought to which of all the deities he should sacrifice and so be prosperous in his voyage. The God answered him to which he should do sacrifice; but Socrates blamed him that he had not asked whether it would be well indeed to journey forth or stay at home. Then Socrates bade him go: and Xenophon did sacrifice, and sailed away to Sardis. It appears that the historian did not join the march either as an officer or soldier, but as a civilian or volunteer: during his ordinary education however as an Athenian citizen, he would have learnt much of military duties, and his rank amongst the Knights would enable him to acquit himself well in respect of horsemanship. The expedition at first was represented as against the Pisidians; but, on arriving at Cilicia, it was plain that the object of Cyrus was to attack his king and brother Artaxerxes. Accordingly the armament marched, though not without many murmurs of much discontent, eastward: and on the plains of Cunaxa they met the great King and all his Persian host. Cyrus was burning with vindictive anger against his brother, and impetuously called to the Spartan Clearchus to charge the Persian centre, where Artaxerxes commanded himself in person. Clearchus replied that it was his duty to see that all should go well. The omens were favourable; the pæan sounded, and the left wing of the Persians broken fled; and Cyrus was saluted king. But Artaxerxes was not yet slain; and maddened with fury the usurper struck a blow at his brother's breast: at the same time wounded with a javelin he himself fell with eight of his chiefs. The victorious Greeks

meanwhile followed up their success still further; and the remaining Persian soldiers were pursued and routed. Offers of mediation then came from Artaxerxes: and after a month's delay it was agreed that Tissaphernes should escort the Greeks homeward to Ionia. But the security of their return was to be interrupted by the murder of their five generals through the perfidy of the Satrap: and the Spartan Clearchus was to suffer a traitor's death. It is here that amidst the universal despondency of his countrymen Xenophon stands forward as the champion-leader of the Return. Prompted by a vision he rouses his comrades from despair with remembrances of the valour which they had put forth against the Barbarian; and he is elected general by acclamation in the room of his murdered friend. The order and line of march is then determined on; Chirisophus will lead the van, and he himself with Timasion will take charge of the rear. The route lies up the left bank of the Tigris; and the Persians harass the retreating army with assaults of archers and slingers. A counter-force of fifty horsemen and two hundred Rhodian slingers however soon enabled Xenophon to lead his troops unmolested over the deep ravine which lay before them; and on the twentieth day's march they reached the mountain country of the Carduchi. And here they had to encounter constantly, in exchange for the organized attack of Tissaphernes, the irregular sallies and guerilla warfare of the mountaineers: until after scaling a lofty pass, while Xenophon and the main army were following the direct route through showers of rock and stone, which the

inhabitants rolled over their heads, at length they encamped on the banks of the Centrites. Before them were ranged fresh hosts of cavalry and infantry ; and no penetrable ford appeared. But as Xenophon lay down, he dreamed there fell off from his hands fresh chains ; and at the morning meal there ran into his tent two soldiers with word that a passage lay open across the stream, where no cavalry could approach ; and the whole army went over the ford with safety. So the table-lands of Western Armenia came to view ; and on the third day snow fell thick around them. Terrible in very truth were the distresses and suffering of the travellers ; and not Xenophon's own energy and active example could save very many from giving themselves over to their fate. An assault on the camp of the traitor Tiribazus did much indeed to relieve their ravenous hunger : and after fording the Euphrates, on the ninth day they were destined to obtain rest in the neighbouring village settlement. The march was shortly renewed : and after passing through a succession of native tribes, whose warfare and weapons were similar to those of the Carduchi, they came upon the city Gymnias. Thence conducted by a guide they ascended the hill-summit of Theches. And as they went up, suddenly a mighty shout arose, "The Sea, the Sea." And so amidst embraces and many tears they knew that they had passed free out of the mysterious hill-country of the Barbarian. A week's journey brought them to Trapezus : and games were celebrated, and sacrifice was offered. And now after so long a land-march a general desire took the weary soldiers to sail in ship to By-

zantium, where Anaxibius was high-admiral; and Chrisophus was sent thither to bring transports. But Chrisophus did not return; and the army journeyed on to Cerasus, and thence to Cotyora. And about this time Xenophon conceived the plan of establishing his fellow-warriors in a colonial settlement on the shore of the Euxine; but after much discussion in the army the project was abandoned. They therefore sailed forth to Harmene near Sinope, where Chrisophus met them with the message that Anaxibius would have them seek military service with him at the Bosphorus. It was here that Xenophon (the omens dissuading him) declined to lead into Greece the returning troops; and Chrisophus was invested with the dignity of commander-in-chief. Heraclea was reached after two days' voyage; where a serious mutiny broke up the army into three divisions, all of whom however mustered again at Calpe. Here Chrisophus died; and in this harbour more than ever did Xenophon long to found a resting-place. But the minds of his followers were set on seeing fatherland; while the omens for departure day by day continued to be unfavourable. At this point Cleander came from Byzantium, and induced by Xenophon's persuasive eloquence promised to conduct the Return. But the Gods willed it not; and so he sailed away. Six days' march brought them onwards to Chrysopolis, whence Anaxibius, high-admiral, deluded the impoverished Greeks to Byzantium. The promised pay was not delivered; and Byzantium was only saved from plunder and destruction through the tact and prudence of Xenophon himself. The army here-

upon disbanded; and Xenophon took his leave, and sailed with Anaxibius homewards. At Cyzicus they met the new harmost Aristarchus, with whom Pharnabazus had already commenced negotiations; and Anaxibius prevailed on Xenophon to bring across the Cyreian forces to his aid in punishment of the satrap's broken confidence. But an exchange for the service of the Thracian Seuthes drew off the soldiers, who after the hardships of a winter campaign were with difficulty able to obtain payment from the reinstated prince. An invitation here arrived, with offers of service against the Persian satraps, from the Ionian harmost Thimbron, to whom Xenophon resigned all that survived from the Ten Thousand. And the last fact recorded in the history of their march is the plunder of the castle of Aridatis, a wealthy Persian nobleman, near Pergamus.

About the time of his return from Thrace into Asia, after service with prince Seuthes, the historian probably received sentence of banishment from Athens on a charge of Laconism, i.e. as having been an ally of Cyrus, the Lacedæmonian friend and patron: although by some he is said to have returned to Athens, and there collected materials of the conversations of his master Socrates—that same Socrates, who, as tradition tells us, would have the modest boy follow him and learn whence men became good and noble, and who at Delium had borne him on his shoulders from the battle. In the latter case his service in the Lacedæmonian ranks at Coronea 394 B.C. furnishes his cause of exile. However this may be, within the fourth year after the conclusion of the Return, he accompanied Agesilaus

in his invasion of Northern Greece against the newly allied Thebans and Athenians; and was present at the battle of Coronea. Not long after he found a home at Scillus near Olympia; and there he built a temple to Diana, whom he enriched with spoil from his Cyreian marches; and games were instituted against the festival, and he followed hunting, and feasted friends, and tilled his lands; and in this retirement wrote his *Histories*. We may wish that he was not compelled to abandon his home at Scillus, though we are told that after Leuctra, 374 B.C., he was forced to fly to Corinth. Subsequently his sentence of banishment was revoked: and he became again an Athenian citizen and knight. His son Gryllus fell fighting bravely at Mantinea 362 B.C.

CHARACTER AND WRITINGS OF XENOPHON.

(1) THE moral qualities of our historian may be mainly gathered from a review of his conduct while engaged in conducting the retreat of the Ten Thousand. On more than one occasion Xenophon here stands forward as of intrepid courage, keen tact, and never-failing energy. Unlike many of his fellow-generals, he seeks no personal aggrandizement: the soldier is his friend, and not his slave: he is at once kind-hearted, temperate, and affable. Retaliation for wrong and obloquy is unknown to him: injustice is repaid with justice, meanness is met with generosity. When character and country are assailed, he can make a smart retort; and his opponents never fail to find an apt reply from him. Imbued with the precepts of his mentor Socrates, he sets high faith in divinations, dreams, and omens: Zeus, Apollo, and Artemis are amongst his favourite objects of worship. As a husband and a father he preserves the ordinary principles of Greek morality; and to plunder a barbarian seems to him in strict accordance with the equity of warfare. A natural love of novelty, although it seldom overcomes his prudence, yet betrays him into varied fortune: he exchanges the life of a man of letters for a soldier's lot, a soldier's hardships for

the quiet retirement of a country farm, with an indifferent evenness of spirit. The spur of adventurous ambition prompts him to arms against his fellow-citizens : distaste for a corrupt democracy calls forth strong foreign partialities : but the constant patience of an amiable mind will have him confess no shame and no regret at his country's condemnation of unfaithfulness.

(2) Diogenes Laertius ascribes the following works to Xenophon, all of which we now possess : *Hellenica*, *Anabasis*, *Cyropædeia*, *Polity of Athens*, *Polity of Sparta*, *Memorabilia of Socrates*, *Apology of Socrates*, *Symposium*, *Agésilæus*, *Hiero*, *On Economics*, *On the Athenian Revenues*, *Hipparchicus*, *On Horsemanship*, *On Hunting*. Over this varied field of subjects flows forth constantly a pleasing elegance of language, which renders and will render our historian dear to the scholars of Greek antiquity. And so it was that with the ancient critics such delightfulness won for Xenophon the names of "Attic Bee," and "Attic Muse." Cicero would fain believe "that with his mouth spoke the Muses, for his language is sweeter than honey." Quintilian ascribes to him "an unaffected sweetness, to which no affectation could attain—that Pericles' declaration of the ancient comedy could with justice be transferred to him, that on *his* lips sat the goddess of Persuasion." The purity of his periods, the choice selection of his phrases, his grace of style cannot but be attractive ; and we find the surface of such a model present to our touch little we would desire to smooth away. He will not strive indeed to sculpture his conversations after the mighty statues

of the rhetorical Thucydides: we miss alike the kindling poetry of the impassioned Plato: and hence a certain slenderness of diction often assumes the place of more majestic dignity. Elaborate style and subtlety of words are equally absent from his purpose: poetical expression he may introduce but not develope: an even and unstudied perspicuity will not admit the depth of more obscure research. The essential manliness of the historian-soldier favours his scenes of warfare, rather than of drama; while an aversion to affected labour disregards much intricate detail. His speeches are well-chosen, and display strong vigour: philosophy with him only dictates a practical morality. A want of patriotism may lend a colour to his adopted creed: but the truth of history never suffers at his hands deliberate disguise.

HISTORICAL NOTICE.

THE period comprised in the first two books of Xenophon's *Hellenics* (411—403 B.C.) embraces the closing scenes of the memorable war between Athens and Sparta. Thucydides, at the commencement of his writings, states emphatically the importance of his subject, with which the earlier periods of Grecian History could afford no comparison. The real cause of the war, we shall remember, was the fear entertained by the Lacedæmonians of the growing power of Athens, a fear which had gradually increased since the rebuilding of the city walls and the fortification of the great harbour of Piræus: the alleged causes, the alliance of Athens with Corcyra and the siege of Potidæa. Ever since the battles of Platæa and Mycale (479 B.C.) the maritime empire of Athens, based upon the confederacy of Delos, had gradually risen in greatness: the Athenian allies had become her subjects (owing rather to circumstances perhaps than to any positive aggression), and the independence of Greece was threatened. At that crisis the high influence of Pericles prevented any concession on the part of Athens towards the independence of her allies, which was then required by the congress of the Lacedæmonian states; and open hostilities commenced (431 B.C.). Following the events of the war, we shall call to mind the sufferings caused

by the annual invasion of the Lacedæmonians into the Athenian territory—the terrible visitation of the pestilence, and the violent excesses consequent upon its ravages (430 B.C.)—the revolt of Mitylene, and the severe punishment of its inhabitants (428—427 B.C.)—the blockade of Sphacteria, and the unexpected capture of the Lacedæmonian prisoners (425 B.C.). In the eighth year of the war (424 B.C.), the failure to reconquer Megara, and the disastrous defeat of Delium began to mar the success which had hitherto attended the Athenian arms: in addition to which, several important towns in Thrace, including Amphipolis, fell into the hands of Brasidas. A truce thereupon ensued for a year, and early in the spring of 421 B.C., what is called the Peace of Nicias, was concluded on the basis of a general restoration of all places taken in the war, the Athenians only keeping Nisæa in compensation for the Theban Platæa. The year 420 B.C., however, found the Spartan allies generally dissatisfied with the peace; and next comes the ascendancy of Alcibiades, leading to the two years' campaign in Peloponnesus in conjunction with Elis, Argos, and Mantinea, and ending in the complete re-establishment of Lacedæmonian supremacy. The seventeenth year of the war (415 B.C.) saw the departure of the Athenian expedition to Sicily: the eighteenth, the preparations of Nicias for the siege of Syracuse, and the arrival of the Spartan general Gylippus: the nineteenth, the total destruction of the Athenian armament in Sicily. Such a defeat naturally encouraged a general revolt of the Athenian allies; and we find Samos alone remaining firm in her allegiance, and henceforward the head-quarters of the

Athenian fleet. Lesbos was recovered 411 B.C.; and at the suggestion of Alcibiades, the democracy was abolished, and the oligarchical government of the Four Hundred reigned supreme at Athens. These, in their turn, were overthrown: the proposed assembly of 5000 was demanded, and a fair and effective government established. Alcibiades meanwhile had been recalled, and the principal leaders of the 400 had fled to Decelea. With a short notice of several events on the coast of Asia, the history of Thucydides ends abruptly; and Xenophon sets forth the remaining details of the war from the winter of 411 B.C.



SUMMARY OF EVENTS

BOOK I.

CHAPTER I.

Renewed combats in the Hellespont. Agesandridas defeats Thymochares. Doriens sails up from Rhodes, evades Athenian fleet, is succoured by Mindarus. Obstinate conflict off Abydos. Alcibiades ensures victory for Athenians (§§ 1—7).

Alcibiades seized by Tissaphernes and confined at Sardis. Escapes to Clazomenæ: joins forces with Thrasybulus and Theramenes. Athenian victory at Cyzicus: Mindarus slain: Peloponnesian fleet taken (§§ 8—19).

Ransom exacted from Cyzicus, Perinthus, and Selybria. Chrysopolis occupied: toll levied on passing ships. Pharnabazus aids discouraged Lacedæmonians (§§ 20—26).

Banishment of Hermocrates and colleagues. Lacedæmonians expelled from Thasos. Repulse of Agis before walls of Athens. Clearchus sent to Byzantium. Carthaginians take Selinus and Himera (§§ 27—37).

CHAPTER II.

Thoricus fortified. Thrasyllus sails to Samos. Ravages Pygela and takes Colophon. Is defeated with severe loss at Ephesus by Tissaphernes and Syracusans (§§ 1—11).

Takes four Syracusan vessels off Lesbos. Joins Alcibiades and Athenian armament at Sestus. United forces fortify Lampsacus, and establish winter-quarters. Soldiers of Alcibiades refuse to fraternize with those of Thrasyllus. Joint ex-

pedition against Abydos: defeat of Pharnabazus. Concord in Athenian ranks (§§ 12—17).

Lacedæmonians dismiss under treaty from Pylos revolted Helots. Achæans at Heraclea in Trachis betray settlers. Labotas governor from Sparta slain with seven hundred. Revolt of Medes from Darius and subsequent submission (§§ 18, 19).

CHAPTER III.

Temple at Phocæa struck by lightning. Athenians attack Calchedon. Alcibiades extorts Calchedonians' property from Bithynian Thracians. Hippocrates governor from Sparta slain in defence of Calchedon (§§ 1—6).

Convention concluded by Athenians with Pharnabazus. Calchedon becomes a tributary dependency of Athens. Pharnabazus engages to escort Athenian envoys to Susa. Special covenant of Alcibiades with the satrap (§§ 7—13).

Byzantium besieged by Athenians. Failure of assault. Clearchus seeks aid from Pharnabazus. Citizens meanwhile pressed by famine admit Alcibiades and Athenians. Surrender of Byzantium (§§ 14—22).

CHAPTER IV.

Lacedæmonian embassy favourably received at Persian court. Pharnabazus detains Athenian envoys at Cyrus' instigation. Unlimited authority over sea-coast entrusted to Cyrus. Envoys sent back from Cappadocia in third year to Athenian armament (§§ 1—7).

Alcibiades brings Athenian fleet to Samos: levies one hundred talents on coast of Caria. Thrasybulus attacks Thrace: reduces Thasos and revolted towns. Thrasyllus conducts remaining armament to Athens. Alcibiades in exile elected general (§§ 8—10).

Return of Alcibiades to Athens. Visits Paros and Gythium. Arrives at Piræus on festival of Plynteria. Varied sentiment and feelings of Athenians (§§ 11—17).

Hesitation and distrust of Alcibiades on landing. Support of friends and kinsmen. Defends himself in council and

assembly. Is proclaimed general with full powers. Renews procession by land to Eleusis. Sails against Andros, thence to Samos (§§ 18—23).

CHAPTER V.

Lysander supersedes Cratesippidas as high-admiral. Sails by Rhodes Cos and Miletus to Ephesus. Lacedæmonian complaints before Cyrus of Tissaphernes. Promises of Cyrus. Increase of seamen's pay. Athenian envoys not received by Cyrus. Lysander refits at Ephesus (§§ 1—10).

Alcibiades joins Thrasybulus at Phocæa. Athenian fleet left at Samos under Antiochus. Defeat of Antiochus at Notium during absence of Alcibiades. Lysander refuses engagement with Alcibiades before harbour of Ephesus. Lacedæmonians take Delphinium and Eion (§§ 11—15).

Displeasure at Athens against Alcibiades. Conon named general with nine colleagues. Complaints against Alcibiades in camp. Retires to Thracian Chersonese. Phanosthenes captures two Thurian triremes. Dorieus liberated. Conon plunders enemy's coasts. Carthaginians reduce Agrigentum by famine (§§ 16—21).

CHAPTER VI.

Callicratidas supersedes Lysander. Silences the boasts of Lysander. Murmurs and ill-will repressed by his rectitude. Refuses to court Persians. His appeal to the Milesians. Receives supplies from Miletus and Chios (§§ 1—12).

Stornus Methymna. Liberates captives and Athenian garrison. Blockades Conon and Athenian fleet at Mitylene. Strong position of Callicratidas. Stratagem of Conon to send for relief to Athens. Callicratidas defeats squadron of Diomedon (§§ 13—23).

Great Athenian fleet equipped and sent to Arginusæ. Callicratidas leaves Eteonicus with fifty sail at Mitylene, himself withdraws to Cape Malea. Marshalling of respective fleets. Battle of Arginusæ. Defeat of Lacedæmonians, and death of Callicratidas. Eteonicus escapes to Chios (§§ 24—38).

CHAPTER VII.

Recal of generals except Conon. Adimantus and Philocles named colleagues. Protomachus and Aristogenes abscond. Archedemus brings Erasinides to trial. Arrest of remaining generals by senate on motion of Timocrates. Debate in public assembly. Theramenes accuses generals of not saving shipwrecked crews (§§ 1—4).

Defence of generals favourably received. Adjournment to future assembly. Method of trial entrusted to senate. Occurrence of Apaturian festival. Unconstitutional proposition of Callixenus. Assembly inflamed by narrative of shipwrecked seamen (§§ 5—11).

Opposition by Euryptolemus. Lyciscus threatens opponents. Euryptolemus withdraws indictment against Callixenus. Opposition by presidents of assembly overruled. Socrates alone refuses to put the question (§§ 12—15).

Amendment and speech of Euryptolemus. Moves separate trial for generals according to decree of Cannonus. Amendment carried by show of hands. Objection on oath of Meneceles. Six generals condemned and executed. Subsequent repentance of Athenians. Impeachment of Callixenus and others proposed. Escape of prisoners. Disgrace and death of Callixenus (§§ 16—35).

BOOK II.

CHAPTER I.

Eteonicius suppresses plot of his distressed forces to plunder Chios. Levies money upon the Chians. Allies ask for Lysander as high-admiral. Is sent as vice-admiral. Cyrus puts to death Autoboesaces and Mitraeus (§§ 1—9).

Lysander summons Eteonicius from Chios and refits fleet. Solicits and receives supplies from Cyrus. Tributes and revenues assigned to him by Cyrus, who goes up to visit his dying father. Storms Cedreæ and sails to Rhodes (§§ 10—15).

Athenians plunder King's country. Lysander sails to Abydos and storms Lampsacus. Athenian fleet anchors at Elæus. Proceeds to Sestus and Ægospotami. Lysander declines battle. Athenians reject advice of Alcibiades (§§ 16—26).

Surprise and capture of Athenian fleet. Athenian commanders taken except Conon, who seeks refuge with Evagoras in Cyprus. Massacre of Philocles and prisoners. Adimantus alone saved alive (§§ 27—32).

CHAPTER II.

Lysander occupies Byzantium and Calchedon. Sends the garrisons which surrender to Athens. Refits at Lampsacus. State-ship *Paralus* brings news of defeat at Ægospotami to Athens. Citizens prepare for siege (§§ 1—4).

Lysander establishes oligarchy in Lesbos. Eteonicius spreads revolt Thrace-ward. Samos alone continues Athenian allegiance. Pausanias encamps in the Academy. Lysander restores Æginetans and Melians and blockades Piræus (§§ 5—9).

Sufferings at Athens. Amnesty proposed and adopted. Ravages of famine. Propositions for capitulation refused by ephors. Lacedæmonians require demolition of long walls. Archestratus imprisoned for proposing to submit to demands. Theramenes sent as envoy to Lysander. After delay reports necessity of treating with ephors (§§ 10—17).

Theramenes sent to Sparta to conclude peace on any terms. Debate about terms at Sparta. Corinthians and Thebans deprecate truce. Peace granted on severe conditions. Surrender of Athens: demolition of long walls: Piræus dismantled: fleet given up. Dionysius tyrant of Syracuse (§§ 18—24).

CHAPTER III.

Nomination of the Thirty. Agis disbands army. Lycophron of Phæræ defeats Larissæans and others. Dionysius loses Gela and Camarina to Carthaginians. Lysander restores oligarchy at Samos. His triumphant return to Sparta (§§ 1—10).

Thirty delay to draw up laws. New Senate appointed. Execution of democrats without trial. Lacedæmonian garrison introduced with Callibius as Governor. Multiplied and indiscriminate executions by the Thirty (§§ 11—14).

Dissentient views of Critias and Theramenes. Opposition of Theramenes to violent measures. Critias and Thirty nominate three thousand partisans. Remaining hoplites disarmed. Murders and spoliations by the Thirty. Seizure of resident aliens (§§ 15—21).

Theramenes refuses to join in seizure. Is denounced by Critias in Senate. Speech of Critias. Reply of Theramenes favourably received. Violence of Critias. Condemnation, seizure, and death of Theramenes (§§ 22—56).

CHAPTER IV.

Increased tyranny of the Thirty. Thrasybulus occupies Phyle from Thebes. Reinforced by exiles repulses Thirty. Attacks and defeats enemy by surprise. Thirty seize Eleusis by stratagem. Execution of Eleusinians at Athens (§§ 1—9).

Thrasybulus marches by night to Piræus. Occupies Munychia and defeats Thirty. Critias slain. Colloquy during burial-truce. Speech of Cleocritus. Discouragement of oligarchs. Deposition of Thirty and appointment of Ten (§§ 10—23).

Thirty retire to Eleusis. Ten carry on war with exiles. Increasing strength of Thrasybulus. Lysander invited by Thirty visits Attica to reduce exiles. Pausanias envying Lysander joins forces (§§ 24—30).

Pausanias attacks Piræus with partial success. Favours cause of peace. Embassy sent to Sparta on question of peace. Pacification granted by Pausanias and Lacedæmonian authorities. Evacuation of Attica. Thrasybulus and exiles restored. Harangue of Thrasybulus. Restoration of democracy. Capture of Eleusis. General amnesty (§§ 31—48).

ΞΕΝΟΦΩΝΤΟΣ ΕΛΛΗΝΙΚΑ.

A.

A. C. 411. ΜΕΤΑ δὲ ταῦτα οὐ πολλαῖς ἡμεραῖς 1

ὕστερον ἦλθεν ἐξ Ἀθηνῶν Θυμοχάρης
ἔχων ναὺς ὀλίγας· καὶ εὐθὺς ἐναυμάχησαν αὐθις
Λακεδαιμόνιοι καὶ Ἀθηναῖοι, ἐνίκησαν δὲ Λακε-
δαιμόνιοι ἡγουμένου Ἀγησανδρίδου. μετ' ὀλίγον 2
δὲ τούτων Δωριεὺς ὁ Διαγόρου ἐκ Ῥόδου εἰς Ἑλ-
λήσποντον εἰσέπλει ἀρχομένου χειμῶνος τέτταρσι
καὶ δέκα ναυσὶν ἅμα ἡμέρᾳ. κατιδὼν δὲ ὁ τῶν
Ἀθηναίων ἡμεροσκόπος ἐσήμνηε τοῖς στρατηγοῖς.
οἱ δὲ ἀνηγάγοντο ἐπ' αὐτὸν εἴκοσι ναυσὶν, ἃς ὁ
Δωριεὺς φυγὼν πρὸς τὴν γῆν ἀνεβίβαζε τὰς αὐτοῦ
τριήρεις, ὥς ἤνυγε, περὶ τὸ Ῥοίτειον. ἐγγὺς δὲ 3
γενομένων τῶν Ἀθηναίων ἐμάχοντο ἀπὸ τε τῶν
νεῶν καὶ τῆς γῆς, μέχρι οἱ Ἀθηναῖοι ἀπέπλευσαν
εἰς Μάδυτον πρὸς τὸ ἄλλο στρατόπεδον οὐδὲν πρά-
ξαντες. Μίνδαρος δὲ κατιδὼν τὴν μάχην ἐν Ἰλῶ 4
θύων τῇ Ἀθηνᾷ ἐβοήθει ἐπὶ τὴν θάλατταν καὶ
καθελκύσας τὰς αὐτοῦ τριήρεις ἀπέπλει, ὥπως

- 5 ἀναλάβοι τὰς μετὰ Δωριέως. οἱ δὲ Ἀθηναῖοι ἀν-
 ταναγόμενοι ἐναυμάχησαν περὶ Ἀβυδον κατὰ τὴν
 ἡῶνα μέχρι δέλτης ἐξ ἑωθινοῦ. καὶ τὰ μὲν νικών-
 των, τὰ δὲ νικωμένων, Ἀλκιβιάδης ἐπείσπλει δυοῖν
 6 δεοῦσαις εἴκοσι ναυσίν. ἐντεῦθεν δὲ φυγὴ τῶν Πε-
 λοποννησίων ἐγένετο πρὸς τὴν Ἀβυδον καὶ ὁ
 Φαρνάβαζος παρεβοήθει καὶ ἐπείσβαλινων τῷ ἵππῳ
 εἰς τὴν θάλατταν μέχρι δυνατὸν ἦν ἐμάχετο καὶ
 τοῖς ἄλλοις τοῖς αὐτοῦ ἵππεῦσι καὶ πεζοῖς παρε-
 7 κεύετο. συμφράξαντες δὲ τὰς ναῦς οἱ Πελοπον-
 νήσιοι καὶ παραταξάμενοι πρὸς τῇ γῇ ἐμάχοντο.
 Ἀθηναῖοι δὲ ἀπέπλευσαν, τριάκοντα ναῦς τῶν
 πολεμίων λαβόντες κενὰς καὶ ἃς αὐτοὶ ἀπώλεσαν
 8 κομισάμενοι, εἰς Σηστόν. ἐντεῦθεν πλὴν τετταρά-
 κοντα νεῶν ἄλλαι ἄλλη ὄχοντο ἐπ' ἀργυρολογίαν
 ἔξω τοῦ Ἑλλησπόντου καὶ ὁ Θρασύλος, εἰς ὧν
 τῶν στρατηγῶν, εἰς Ἀθήνας ἔπλευσε ταῦτα ἐξαγ-
 9 γελῶν καὶ στρατιὰν καὶ ναῦς αἰτήσων. μετὰ δὲ
 ταῦτα Τισσαφέρνης ἦλθεν εἰς Ἑλλήσποντον ἀφι-
 κόμενον δὲ παρ' αὐτὸν μιᾷ τριήρει Ἀλκιβιάδην ^{αὐτῶν}
 ξενία τε καὶ δῶρα ἄγοντα συλλαβὼν εἰρξεν ἐν
 Σάρδεσι, φάσκων κελεύειν βασιλέα πολεμεῖν Ἀθη-
 10 ναίοις. ἡμέραις δὲ τριάκοντα ὕστερον Ἀλκιβιά-
 δης ἐκ Σάρδεων μετὰ Μαντιθέου τοῦ ἀλόντος ἐν
 Καρίᾳ ἵππων εὐπορήσαντες νυκτὸς ἀπέδρασαν
 11 εἰς Κλαζομενάς. οἱ δ' ἐν Σηστῷ Ἀθηναῖοι,
 αἰσθόμενοι Μίνδαρον πλεῖν ἐπ' αὐτοὺς
 Α. Ο. 410. μέλλοντα ναυσίν ἐξήκοντα, νυκτὸς ἀπέ-
 δρασαν εἰς Καρδίαν. ἐνταῦθα δὲ καὶ Ἀλκιβιάδης
 ἤκεν ἐκ τῶν Κλαζομενῶν σὺν πέντε τριήρεσι καὶ

ἐπακτριδί. πυθόμενος δὲ ὅτι αἱ τῶν Πελοποννη-
 σίων νῆες ἐξ Ἀβύδου ἀνηγμέναι εἰεν εἰς Κίζικον
 αὐτὸς μὲν πεζῇ ἦλθεν εἰς Σηστόν, τὰς δὲ ναῦς περι-
 πλεῖν ἐκείσε ἐκέλευσεν. ὅ ἐπεὶ δ' ἦλθον, ἀνάγεσθαι 12
 ἤδη αὐτοῦ μέλλοντος ὡς ἐπὶ ναυμαχίαν, ἐπεισπλεῖ
 Θηραμένης εἴκοσι ναυσὶν ἀπὸ Μακεδονίας, ἅμα δὲ
 καὶ Θρασύβουλος εἴκοσιν ἐτέραις ἐκ Θάσου, ἀμφό-
 τεροι ἡργυρολογηκότες. Ἀλκιβιάδης δὲ εἰπὼν καὶ 13
 τοῦτοῖς διώκειν αὐτὸν ἐξελομένους τὰ μεγάλα ἰστία
 αὐτὸς ἔπλευσεν εἰς Πάριον· ἀθρόαι δὲ γενόμεναι αἱ
 νῆες ἅπασαι ἐν Παρίῳ ἐξ καὶ ὀγδοήκοντα τῆς ἐπι-
 ούσης νυκτὸς ἀνηγάγοντο, καὶ τῇ ἄλλῃ ἡμέρᾳ περὶ
 ἀρίστου ὥραν ἦκον εἰς Προικόννησον. ἐκεῖ δ' ἐπύ- 14
 θοντο ὅτι Μίνδαρος ἐν Κυζίκῳ εἶη καὶ Φαρνάβαζος
 μετὰ τοῦ πεζοῦ. ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ
 ἔμειναν, τῇ δὲ ὑστεραίᾳ Ἀλκιβιάδης ἐκκλησίαν
 ποιήσας παρεκελεύετο αὐτοῖς, ὅτι ἀνάγκη εἴη καὶ
 ναυμαχεῖν καὶ πεζομαχεῖν καὶ τειχομαχεῖν· Οὐ γὰρ
 ἔστιν, ἔφη, χρήματα ἡμῖν, τοῖς δὲ πολεμίοις ἀφ-
 θονα παρὰ βασιλέως. τῇ δὲ προτεραίᾳ, ἐπειδὴ 15
 ὥρμισαντο, τὰ πλοῖα πάντα καὶ τὰ μικρὰ συνή-
 θροισε παρ' ἐαυτόν, ὅπως μηδεὶς ἐξαγγεῖλαι τοῖς
 πολεμίοις τὸ πλῆθος τῶν νεῶν, ἐπεκέρυξέ τε, ὅς ἂν
 ἀλίσκηται εἰς τὸ πέραν διαπλέων, θάνατον τὴν
 ζημίαν. μετὰ δὲ τὴν ἐκκλησίαν παρασκευασάμενος 16
 ὡς ἐπὶ ναυμαχίαν ἀνηγάγετο ἐπὶ τὴν Κύζικον ἕκτος
 πολλῶ. ἐπειδὴ δ' ἐγγὺς τῆς Κυζίκου ἦν, αἰθρίας
 γενομένης καὶ τοῦ ἡλίου ἐκλάμψαντος καθορᾷ τὰς
 τοῦ Μινδάρου ναῦς γυμναζομένας πόρρω ἀπὸ τοῦ
 λιμένος καὶ ἀπειλημμένας ὑπ' αὐτοῦ, ἐξήκοντα

- 17 οὔσας. οἱ δὲ Πελοποννήσιοι ἰδόντες τὰς τῶν Ἀθη-
ναίων τριήρεις οὔσας πλείους τε πολλῷ ἢ πρότερον
καὶ πρὸς τῷ λιμένι ἔφυγον πρὸς τὴν γῆν· καὶ συνορ-
μίσαντες τὰς ναῦς ἐμάχοντο ἐπιπλέουσι τοῖς ἐναν-
18 τίοις. Ἀλκιβιάδης δὲ ταῖς εἴκοσι τῶν νεῶν περι-
πλεύσας ἀπέβη εἰς τὴν γῆν. ἰδὼν δὲ ὁ Μίνδαρος
καὶ αὐτὸς ἀποβὰς ἐν τῇ γῇ μαχόμενος ἀπέθανεν·
οἱ δὲ μετ' αὐτοῦ ὄντες ἔφυγον. τὰς δὲ ναῦς οἱ
Ἀθηναῖοι ὄχοντο ἄγοντες ἀπάσας εἰς Προικόννησον
πλὴν τῶν Συρακοσίων· ἐκείνας δὲ αὐτοὶ κατέκαυσαν
19 οἱ Συρακοσίοι. ἐκείθεν δὲ τῇ ὑστεραίᾳ ἔπλεον οἱ
Ἀθηναῖοι ἐπὶ Κυζικόν. οἱ δὲ Κυζικηνοὶ τῶν Πελο-
ποννησίων καὶ Φαρναβάζου ἐκλιπόντων αὐτὴν
20 ἐδέχοντο τοὺς Ἀθηναίους. Ἀλκιβιάδης δὲ μείνας
αὐτοῦ εἴκοσιν ἡμέρας καὶ χρήματα πολλὰ λαβὼν
παρὰ τῶν Κυζικηνῶν οὐδὲν ἄλλο κακὸν ἐργασά-
μενος ἐν τῇ πόλει ἀπέπλευσεν εἰς Προικόννησον.
21 ἐκείθεν δ' ἔπλευσεν εἰς Πέρινθον καὶ Σηλυβρίαν.
καὶ Περίνθιοι μὲν εἰσεδέξαντο εἰς τὸ ἄστυ τὸ στρα-
τόπεδον· Σηλυβριανοὶ δὲ ἐδέξαντο μὲν οὐ, χρήματα
22 δὲ ἔδοσαν. ἐντεῦθεν δ' ἀφικόμενοι τῆς Καλχηδονίας
εἰς Χρυσόπολιν ἐτείχισαν αὐτήν, καὶ δεκατεντήριον
κατεσκεύασαν ἐν αὐτῇ, καὶ τὴν δεκατην ἐξέλεγον
τῶν ἐκ τοῦ Πόντου πλοίων, καὶ φυλακὴν ἐγκατα-
λιπόντες ναῦς τριάκοντα καὶ στρατηγῶ δύο, Θηρα-
μένην καὶ Εὐμαχον, τοῦ τε χωρίου ἐπιμελεῖσθαι
καὶ τῶν ἐκπλεόντων πλοίων καὶ εἴ τι ἄλλο δύναιτο
23 εἰς τὸν Ἑλλήσποντον ὄχοντο. παρὰ δὲ Ἴπποκρά-
τους τοῦ Μινδάρου ἐπιστολέως εἰς Λακεδαίμονα

γραμματα πεμφθέντα έάλωσαν εἰς Ἀθήνας λέγοντα
 τάδε Ἔρρει τὰ καλά. Μίνδαρος απέσσυα. πει-
 νῶντι τῶνδρες. ἀπορίομες τί χρὴ δρῆν. / Φαρνά- 24
 βαζος δὲ παντὶ τῷ τῶν Πελοποννησίων στρατεύ-
 ματι καὶ τοῖς συμμάχοις παρακελευσόμενος μὴ
 ἀθυμεῖν ἔνεκα ξύλων, ὡς ὄντων πολλῶν ἐν τῇ
 βασιλέως, ἕως ἂν τὰ σώματα σῶα ᾖ, ἰμάτιόν τ'
ἔδωκεν ἐκίστῳ καὶ ἐφόδιον δυοῖν μνηοῖν, καὶ ὀπλί-
 σας τοὺς ναύτας φύλακας κατέστησε τῆς ἑαυτοῦ
 παραθαλαττίας γῆς, / καὶ συγκαλέσας τοὺς τε ἀπὸ 25
 τῶν πόλεων στρατηγούς καὶ τριηράρχους ἐκέλευε
 ναυπηγεῖσθαι τριήρεις ἐν Ἀντάνδρῳ ὅσας ἕκαστοι
 ἀπώλεσαν, χρήματά τε διδοὺς καὶ ὕλην ἐκ τῆς
 Ἰδης κομίζεσθαι φράζων. ναυπηγουμένων δὲ οἱ 26
 Συρακοῖσιοι ἅμα τοῖς Ἀντανδρίοις τοῦ τεύχους τι
 ἐπετέλεσαν, καὶ ἐν τῇ φρουρᾷ ἤρεσαν πάντων μά- 27
 λιστα. διὰ ταῦτα δὲ εὐεργεσία τε καὶ πολιτεία
 Συρακοσίοις ἐν Ἀντάνδρῳ ἐστὶ. Φαρνάβαζος μὲν
 οὖν ταῦτα διατάξας εὐθύς εἰς Καλχηδὼνα ἐβόηθει.

Ἐν δὲ τῷ χρόνῳ τούτῳ ἡγγέλθη τοῖς τῶν Συρα- 28
 κοσίων στρατηγοῖς οἰκοθεν ὅτι φεύγοιεν ὑπὸ τοῦ
 δήμου. συγκαλέσαντες οὖν τοὺς ἑαυτῶν στρατιώτας
 Ἑρμοκράτους προηγοροῦντος ἀπωλοφύροντο τὴν
 ἑαυτῶν συμφορὰν, ὡς ἀδίκως φεύγοιεν ἅπαντες
 παρὰ τὸν νόμον· παρήνευσάν τε προθύμους εἶναι καὶ
 τὰ λοιπά, ὥσπερ τὰ πρότερα, καὶ ἄνδρας ἀγαθοὺς
 πρὸς τὰ αἰεὶ παραγγελλόμενα, μεμνημένους ὅσας τε
 ναυμαχίας αὐτοὶ καθ' αὐτοὺς νενικήκατε καὶ ναῦς
 εἰληφατε, ὅσα τε μετὰ τῶν ἄλλων ἀήττητοι γε-
 γόνατε ἡμῶν ἡγουμένων, τάξιν ἔχοντες τὴν κρατίσ-

την διὰ τε τὴν ἡμετέραν ἀρετὴν καὶ τὴν ὑμετέραν
 προθυμίαν καὶ κατὰ γῆν καὶ κατὰ θάλατταν ὑπάρ-
 χουσιν· ἐλέσθαι δὲ ἐκέλευον ἄρχοντας, μέχρι ἂν
 28 ἀφίκωνται οἱ ἡρημένοι ἀντ' ἐκείνων. οἱ δ' ἀναβοή-
 σαντες ἐκέλευον ἐκείνους ἄρχειν καὶ μάλιστα οἱ
 τριῆραρχοι καὶ οἱ ἐπιβάται καὶ οἱ κυβερνήται. οἱ
 δ' οὐκ ἔφασαν δεῖν στασιάζειν πρὸς τὴν ἑαυτῶν
 πόλιν· εἰ δέ τις ἐπικαλοῖται τι αὐτοῖς, λόγον ἔφασαν
 29 χρῆναι διδόναι. οὐδενὸς δὲ οὐδὲν ἐπαιτιωμένου,
 δεομένων ἔμειναν ἕως ἀφίκοντο οἱ ἀντ' ἐκείνων
 στρατηγοί, Δήμαρχός τε Ἐπιδόκου καὶ Μύσκων
 Μενεκράτους καὶ Πόταμις Γνώσιος. τῶν δὲ τριη-
 ράρχων ὁμόσαντες οἱ πλείστοι κατὰξιν αὐτούς,
 ἐπ' αὐτοὺς εἰς Συρακούσας ἀφίκωνται, ἀπεπέμψαντο
 30 ὅποι ἡβούλουντο πάντας ἐπαινοῦντες· ἰδίᾳ δὲ οἱ
 πρὸς Ἑρμοκράτην προσομιλοῦντες μάλιστα ἐπό-
 θησαν τὴν τε ἐπιμέλειαν καὶ προθυμίαν καὶ κοινό-
 τητα. ὧν γὰρ ἐγίνωσκε τοὺς ἐπιεικεστάτους τῶν
 τριηράρχων καὶ κυβερνητῶν καὶ ἐπιβατῶν ἐκάστης
 ἡμέρας πρῶ καὶ πρὸς ἑσπέραν συναλίζων πρὸς τὴν
 σκηνὴν τὴν ἑαυτοῦ ἀνεξυνοῦτο ὅ, τι ἔμελλεν ἢ λέγειν.
 ἢ πράττειν, καὶ ἐκείνους ἐδίδασκε κελεύων λέγειν τὰ
 μὲν ἀπὸ τοῦ παραχρήμα, τὰ δὲ βουλευσαμένους.
 31 ἐκ τούτων Ἑρμοκράτης τὰ πολλὰ ἐν τῷ συνεδρίῳ
 εὐδόξει, λέγειν τε δοκῶν καὶ βουλευεῖν τὰ κράτιστα.
 κατηγορήσας δὲ Τισσαφέρους ἐν Λακεδαιμόνι
 Ἑρμοκράτης, μαρτυροῦντος καὶ Ἀστυόχου, καὶ
 δόξας τὰ ὄντα λέγειν, ἀφικόμενος παρὰ Φαρνά-
 βαζον, πρὶν αἰτῆσαι χρήματα λαβών, παρεσκευά-
 ζετο πρὸς τὴν εἰς Συρακούσας κἀθοδὸν ξένους τε

καὶ τριήρεις. ἐν τούτῳ δὲ ἦκον οἱ διάδοχοι τῶν Συρακοσίων εἰς Μίλητον καὶ παρέλαβον τὰς ναῦς καὶ τὸ στράτευμα.

Ἐν Θάσπῳ δὲ κατὰ τὸν καιρὸν τοῦτον στάσεως 33 γενομένης ἐκπίπτουσιν οἱ λακωνισταὶ καὶ ὁ Λάκων ἄρμωστής Ἐπεύνικος. καταϊτιάθεις δὲ ταῦτα πράξαι σὺν Τισσαφέρνει Πασσιππίδας ὁ Λάκων ἔφυγεν ἐκ Σπάρτης· ἐπὶ δὲ τὸ ναυτικόν, ὃ ἐκεῖνος ἠθροίκε ἀπὸ τῶν συμμάχων, ἐξεπέμφθη Κρατησιππίδας, καὶ παρέλαβεν ἐν Χίῳ. περὶ δὲ τούτους τοὺς χρό- 34 νους Θρασύλου ἐν Ἀθήναις ὄντος Ἀγίς ἐκ τῆς Δεκελείας προνομὴν ποιούμενος πρὸς αὐτὰ τὰ τεῖχη ἦλθε τῶν Ἀθηναίων· Θρασύλος δὲ ἐξαγαγὼν Ἀθηναίους καὶ τοὺς ἄλλους τοὺς ἐν τῇ πόλει ὄντας ἅπαντας παρέταξε παρὰ τὸ Λύκειον γυμνάσιον ὡς μαχούμενος, ἂν προσίωσιν. ἰδὼν δὲ ταῦτα Ἀγίς 35 ἀπήγαγε ταχέως, καὶ τινες αὐτῶν ὀλίγοι τῶν ἐπὶ πᾶσιν ὑπὸ τῶν ψιλῶν ἀπέθανον. οἱ οὖν Ἀθηναῖοι τῷ Θρασύλῳ διὰ ταῦτα ἔτι προθυμότεροι ἦσαν ἐφ' ὃ ἦκε, καὶ ἐψηφίσαντο ὀπλίτας τε αὐτὸν καταλέξασθαι χιλίους, ἱππέας δὲ ἑκατόν, τριήρεις δὲ πεν- 36 τήκοντα. Ἀγίς δὲ ἐκ τῆς Δεκελείας ἰδὼν πλοῖα πολλὰ σίτου εἰς Πειραιᾶ καταθέοντα, οὐδὲν ὄφελος ἔφη εἶναι τοὺς μετ' αὐτοῦ πολὺν ἤδη χρόνον Ἀθηναίους εἶργειν τῆς γῆς, εἰ μὴ τις σχῆσαι καὶ ὅθεν ὁ κατὰ θάλατταν σίτος φοιτᾷ· κράτιστόν τε εἶναι καὶ Κλέαρχον τὸν Ῥαμφίου πρόξενον ὄντα Βυζαντίων πέμψαι εἰς Καλχηδὼνα τε καὶ Βυζάντιον. δόξαντος 36 δὲ τούτου, πληρωθεισῶν νεῶν ἔκ τε Μεγάρων καὶ παρὰ τῶν ἄλλων συμμάχων πεντεκαίδεκα στρα-

τιωτιδῶν μᾶλλον ἢ ταχειῶν ᾤχετο. καὶ αὐτοῦ
 τῶν νεῶν τρεῖς ἀπόλλυνται ἐν τῷ Ἑλλησπόντῳ
 ὑπὸ τῶν Ἀττικῶν ἐννέα νεῶν, αἱ αἰ ἐνταῦθα τὰ
 πλοῖα διεφύλαττον, αἱ δ' ἄλλαι ἔφυγον εἰς Σηστόν,
 37 ἐκεῖθεν δὲ εἰς Βυζάντιον ἐσώθησαν. καὶ ὁ ἐνιαυτὸς
 ἔληγεν, ἐν ᾧ Καρχηδονιοὶ Ἀννίβα ἡγουμένου στρα-
 τεύσαντες ἐπὶ Σικελίαν δέκα μυριάσι στρατιᾶς
 αἰρουῦσιν ἐν τρισὶ μῆσιν δύο πόλεις Ἑλληνίδας Σελι-
 νοῦντα καὶ Ἰμέραν.

- 2 A. C. 409. Τῷ δὲ ἄλλῳ ἔτει, ᾧ ἦν Ὀλυμπιάς
 τρίτη καὶ ἐνενηκοστή, ἣ προστεθείσα ξυ-
 νωρὶς ἐνίκα Εὐαγόρου Ἡλείου, τὸ δὲ στάδιον Εὐβώ-
 τας Κυρηναῖος, ἐπὶ ἐφόρου μὲν ὄντος ἐν Σπάρτῃ
 Εὐαρχίππου, ἄρχοντος δ' ἐν Ἀθήναις Εὐκτῆμονος,
 Ἀθηναῖοι μὲν Θορικὸν ἐτείχισαν, Θρασύλος δὲ τὰ
 τε ψηφισθέντα πλοῖα λαβὼν καὶ πεντακισχιλίους
 τῶν ναυτῶν πελταστὰς ποιησάμενος, ὡς ἅμα καὶ
 πελτασταῖς ἐσομένους, ἐξέπλευσεν ἀρχομένου τοῦ
 3 θέρους εἰς Σάμον. ἐκεῖ δὲ μέινας τρεῖς ἡμέρας
 ἔπλευσεν εἰς Πύγελαν καὶ ἐνταῦθα τὴν τε χώραν
 ἐδῆου καὶ προσέβαλλε τῷ τείχει. ἐκ δὲ τῆς Μιλή-
 του βοηθήσαντές τινες τοῖς Πυγελεύσι διεσπαρ-
 μένους ὄντας τῶν Ἀθηναίων τοῖς ψιλοὺς ἐδίωκον.
 4 οἱ δὲ πελτασταὶ καὶ τῶν ὀπλιτῶν δύο λόχοι βοηθή-
 σαντες πρὸς τοὺς αὐτῶν ψιλοὺς ἀπέκτειναν ἅπαν-
 τας τοὺς ἐκ Μιλήτου ἐκτὸς ὀλίγων, καὶ ἀσπίδας
 4 ἔλαβον ὡς διακοσίας, καὶ τρόπαιον ἔστησαν. τῇ
 δ' ὕστεραία ἔπλευσαν εἰς Νότιον, καὶ ἐντεῦθεν
 παρασκευασάμενοι ἐπορεύοντο εἰς Κολοφῶνα. Κο-
 λοφῶνιοι δὲ προσεχώρησαν. καὶ τῆς ἐπιούσης

νυκτὸς ἐνέβαλον εἰς τὴν Λυδίαν ἀκμάζοντος τοῦ
 σίτου, καὶ κώμας τε πολλὰς ἐνέπρησαν καὶ χρή-
 ματα ἔλαβον καὶ ἀνδράποδα καὶ ἄλλην λείαν πολ-
 λήν. Στάγης δὲ ὁ Πέρσης περὶ ταῦτα τὰ χωρία 5
 ὦν, ἐπεὶ οἱ Ἀθηναῖοι ἐκ τοῦ στρατοπέδου διεσκε-
 δασμένοι ἦσαν κατὰ τὰς ἰδίας λείας, βοηθησάντων
 τῶν ἱππέων ἓνα μὲν ζῶν ἔλαβεν, ἑπτὰ δὲ ἀπέκτεινε.
 Θρασύλος δὲ μετὰ ταῦτα ἀπήγαγεν ἐπὶ θάλατταν 6
 τὴν στρατιὰν ὡς εἰς Ἑφεσον πλευσόμενος. Τισσα-
 φέρνης δὲ αἰσθόμενος τοῦτο τὸ ἐπιχείρημα στρατιὰν
 τε συνέλεγε πολλὴν καὶ ἱππεῖς ἀπέστειλε παραγ-
 γέλλων πᾶσιν εἰς Ἑφεσον βοηθεῖν τῇ Ἀρτέμιδι.
 Θρασύλος δὲ ἐβδόμῃ καὶ δεκάτῃ ἡμέρᾳ μετὰ τὴν 7
 εἰσβολὴν εἰς Ἑφεσον ἔπλευσε, καὶ τοὺς μὲν ὀπλίτας
 πρὸς τὸν Κορησσὸν ἀποβιβάσας, τοὺς δὲ ἱππεῖς καὶ
 πελταστὰς καὶ ἐπιβάτας καὶ τοὺς ἄλλους πάντας πρὸς
 τὸ ἔλος ἐπὶ τὰ ἕτερα τῆς πόλεως, ἅμα τῇ ἡμέρᾳ προσ-
 ἦγε δύο στρατόπεδα, οἱ δ' ἐκ τῆς πόλεως ἐβοήθησαν 8
 σφίσιν, οἳ τε σύμμαχοι, οὓς Τισσαφέρνης ἤγαγε,
 καὶ Συρακόσιοι οἳ τ' ἀπὸ τῶν προτέρων εἴκοσι νεῶν
 καὶ ἀπὸ ἐτέρων πέντε, αἱ ἔτυχον τότε παραγενό-
 μεναι, νεωστὶ ἤκουσαι μετὰ Εὐκλέους τε τοῦ Ἴπ-
 πωνος καὶ Ἡρακλείδου τοῦ Ἀριστογένους στρατη-
 γῶν, καὶ Σελινουσίαι δύο. οὗτοι δὲ πάντες πρῶτον 9
 μὲν πρὸς τοὺς ὀπλίτας τοὺς ἐν Κορησσῷ ἐβοήθησαν
 τούτους δὲ τρεψάμενοι καὶ ἀποκτείναντες ἐξ αὐτῶν
 ὡς εἰ ἑκατὸν καὶ εἰς τὴν θάλατταν καταδιώξαντες
 πρὸς τοὺς παρὰ τὸ ἔλος ἐτράποντο. ἔφυγον δὲ
 κάκει οἱ Ἀθηναῖοι καὶ ἀπώλοντο αὐτῶν ὡς τρια-
 κόσιοι. οἱ δὲ Ἑφέσιοι τρόπαιον ἐνταῦθα ἔστησαν 10

- καὶ ἕτερον πρὸς τῷ Κορησσῶ. τοῖς δὲ Συρακοσίοις καὶ Σελινουσίοις κρατίστοις γενομένοις ἀριστεία ἔδωκαν καὶ κοινῇ καὶ ἰδίᾳ πολλοῖς, καὶ οἰκεῖν ἀτέλειαν ἔδωσαν τῷ βουλομένῳ αἰεὶ Σελινουσίοις δέ,
- 11 ἐπεὶ ἡ πόλις ἀπωλώλει, καὶ πολιτεῖαν ἔδωσαν. οἱ δ' Ἀθηναῖοι τοὺς νεκροὺς ὑποσπόνδους ἀπολαβόντες ἀπέπλευσαν εἰς Νότιον, καὶ ἐκεῖ θάψαντες αὐτοὺς
- 12 ἔπλεον ἐπὶ Λέσβου καὶ Ἑλλησπόντου. ὁρμοῦντες δὲ ἐν Μηθύμνῃ τῆς Λέσβου εἶδον παραπλευούσας ἐξ Ἐφέσου τὰς Συρακοσίας ναῦς πέντε καὶ εἴκοσι καὶ ἐπ' αὐτὰς ἀναχθέντες τέτταρας μὲν ἔλαβον αὐτοῖς ἀνδράσι, τὰς δ' ἄλλας κατεδίωξαν εἰς
- 13 Ἐφεσον. καὶ τοὺς μὲν ἄλλους αἰχμαλώτους Θρασύλος εἰς Ἀθήνας ἀπέπεμψε πάντας, Ἀλκιβιάδην δὲ Ἀθηναῖον, Ἀλκιβιάδου ὄντα ἀνεψιὸν καὶ συμφυγάδα, ἀπέλυσεν. ἐντεύθεν δὲ ἔπλευσεν εἰς τὴν Σηστὸν πρὸς τὸ ἄλλο στράτευμα· ἐκεῖθεν δὲ ἅπαντα
- 14 ἡ στρατιὰ διέβη εἰς Λάμψακον. καὶ χειμὼν ἐπῆει, ἐν ᾧ οἱ αἰχμαλῶται Συρακόσιοι, εἰργμένοι τοῦ Πειραιῶς ἐν λιθοτομίαις, διορύξαντες τὴν πέτραν, ἀποδράντες νυκτὸς ὄχοντο εἰς Δεκέλειαν, οἱ δ' εἰς
- 15 Μέγαρα. ἐν δὲ τῇ Λαμψάκῃ συντάττοντος Ἀλκιβιάδου τὸ στράτευμα πᾶν οἱ πρότεροι στρατιῶται οὐκ ἠβούλουντο τοῖς μετὰ Θρασύλου συντάττεσθαι, ὥς αὐτοὶ μὲν ὄντες ἀήττητοι, ἐκεῖνοι δὲ ἡττημένοι ἦκοιεν. ἐνταῦθα δὴ ἐχείμαζον ἅπαντες Λάμψακον
- 16 τειχίζοντες. καὶ ἐστράτευσαν πρὸς Ἀβυδὸν· Φαρνάβαζος δ' ἐβοήθησεν ἵπποις πολλοῖς, καὶ μάχῃ ἡττηθεὶς ἔφυγεν. Ἀλκιβιάδης δὲ ἐδίωκεν ἔχων τοὺς τε ἱππέας καὶ τῶν ὀπλιτῶν εἴκοσι καὶ ἑκατὺν,

ὧν ἦρχε Μένανδρος, μέχρι σκότος ἀφείλετο. ἐκ 17
 δὲ τῆς μάχης ταύτης συνέβησαν οἱ στρατιῶται
 αὐτοὶ αὐτοῖς καὶ ἡσπάζοντο τοὺς μετὰ Θρασύλου.
 ἐξήλθον δὲ τινες καὶ ἄλλαι ἐξόδους τοῦ χειμῶνος
 εἰς τὴν ἡπειρον καὶ ἐπόρθουν τὴν βασιλέως χώραν.
 τῷ δ' αὐτῷ χρόνῳ καὶ Λακεδαιμόνιοι τοὺς εἰς τὸ 18
 Κορυφάσιον τῶν Εἰλώτων ἀφεστῶτας ἐκ Μαλέας
 ὑποσπόνδους ἀφῆκαν. κατὰ δὲ τὸν αὐτὸν καιρὸν
 καὶ ἐν Ἑρακλείᾳ τῇ Τραχινίᾳ Ἀχαιοὶ τοὺς ἐποί-
 κους, ἀντιτεταγμένων πάντων πρὸς Οἰτάλους πολε-
 μίους ὄντας, προέδοσαν, ὥστε ἀπολέσθαι αὐτῶν
 πρὸς ἑπτακοσίους σὺν τῷ ἐκ Λακεδαίμονος ἀρμοστῇ
 Λαβῶτῃ. καὶ ὁ ἐνιαυτὸς ἔληγεν οὗτος, ἐν ᾧ καὶ 19
 Μῆδοι ἀπὸ Δαρείου τοῦ Περσῶν βασιλέως ἀπο-
 στάντες πάλιν προσεχώρησαν αὐτῷ.

Τοῦ δ' ἐπιόντος ἔτους ὁ ἐν Φωκαίᾳ 3
 Α. C. 408. νεὼς τῆς Ἀθηνᾶς ἐνεπρήσθη πρηστῆρος
 ἐμπεσόντος. ἐπεὶ δ' ὁ χειμὼν ἔληγε, Παντακλέους
 μὲν ἐφορεύοντος, ἄρχοντος δ' Ἀντιγένους, ἕαρος
 ἀρχομένου, δυοῖν καὶ εἴκοσιν ἐτῶν τῷ πολέμῳ
 παρεληλυθότων, οἱ Ἀθηναῖοι ἔπλευσαν εἰς Προϊ-
 κόννησον παντὶ τῷ στρατοπέδῳ. ἐκεῖθεν δ' ἐπὶ 2
 Καλχηδὼνα καὶ Βυζάντιον ὁρμήσαντες ἐστρατοπε-
 δεύσαντο πρὸς Καλχηδόνι. οἱ δὲ Καλχηδόνιοι
 προσιόντας αἰσθόμενοι τοὺς Ἀθηναίους τὴν λείαν
 ἄπασαν κατέθεντο εἰς τοὺς Βιθυνοὺς Θρᾶκας ἀστυ-
 γείτονας ὄντας. Ἀλκιβιάδης δὲ λαβὼν τῶν τε 3
 ὀπλιτῶν ὀλίγους καὶ τοὺς ἱππέας, καὶ τὰς ναῦς
 παραπλεῖν κελεύσας, ἐλθὼν εἰς τοὺς Βιθυνοὺς
 ἀπῆγει τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μή,

4 πολεμήσειν ἔφη αὐτοῖς. οἱ δὲ ἀπέδωσαν. Ἀλκι-
 βιάδης δὲ ἐπεὶ ἦκεν εἰς τὸ στρατόπεδον τὴν τε
 λείαν ἔχων καὶ πίστει πεπονημένος, ἀπτείχιζε
 τὴν Καλχηδόνα παντὶ τῷ στρατοπέδῳ ἀπὸ θαλάτ-
 5 της εἰς θάλατταν καὶ τοῦ ποταμοῦ ὅσον οἶόν τ'
 ἦν ξυλλύφει τείχει. ἐνταῦθ' Ἴπποκράτης μὲν ὁ
 Λακεδαιμόνιος ἀρμοστής ἐκ τῆς πόλεως ἐξήγαγε
 τοὺς στρατιώτας ὡς μαχομένους· οἱ δὲ Ἀθηναῖοι
 ἀντιπαρετάξαντο αὐτῷ, Φαρνάβαζος δὲ ἔξω τῶν
 περιτειχισμάτων προσεβοήθει στρατιᾷ τε καὶ
 6 ἵπποις πολλοῖς. Ἴπποκράτης μὲν οὖν καὶ Θρα-
 σύλος ἐμάχοντο ἑκάτερος τοῖς ὀπλίταις χρόνον
 πολὺν, μέχρι Ἀλκιβιάδης ἔχων ὀπλίτας τέ τινας
 καὶ τοὺς ἵππεις ἐβοήθησε. καὶ Ἴπποκράτης μὲν
 ἀπέθανεν, οἱ δὲ μετ' αὐτοῦ ὄντες ἔφυγον εἰς τὴν
 7 πόλιν. ἄμα δὲ καὶ Φαρνάβαζος, οὐ δυνάμενος
 συμμίξαι πρὸς τὸν Ἴπποκράτην διὰ τὴν στενοπο-
 ρίαν, τοῦ ποταμοῦ καὶ τῶν ἀποτειχισμάτων ἐγγὺς
 ὄντων, ἀπεχώρησεν εἰς τὸ Ἡράκλειον τὸ τῶν
 8 Καλχηδονίων, οὐ ἦν αὐτῷ τὸ στρατόπεδον. ἐκ
 τούτου δὲ Ἀλκιβιάδης μὲν ᾤχετο εἰς τὸν Ἑλλήσ-
 ποντον καὶ εἰς Χερρόνησον χρήματα πράξων· οἱ
 δὲ λοιποὶ στρατηγοὶ συνεχώρησαν πρὸς Φαρνά-
 βαζον ὑπὲρ Καλχηδόνας εἴκοσι τάλαντα δοῦναι
 Ἀθηναίοις Φαρνάβαζον καὶ ὡς βασιλέα πρέσβεις
 9 Ἀθηναίων ἀναγαγεῖν, καὶ ὄρκους ἔδωσαν καὶ ἔλαβον
 παρὰ Φαρναβάζου ὑποτελεῖν τὸν φόρον Καλχη-
 δονίων Ἀθηναίοις ὅσον περ εἰώθεσαν καὶ τὰ ὀφειλό-
 μενα χρήματα ἀποδοῦναι, Ἀθηναίους δὲ μὴ πολε-
 μεῖν Καλχηδονίοις, ἕως ἂν οἱ παρὰ βασιλέως

πρέσβεις ἔλθωσιν. Ἀλκιβιάδης δὲ τοῖς ὄρκοις 10
 οὐκ ἐτύγχανε παρών, ἀλλὰ περὶ Σηλυβρίαν ἦν
 ἐκείνην δ' ἔλων πρὸς τὸ Βυζάντιον ἦκεν ἔχων
 Χερρονησίτας τε πανδημεὶ καὶ ἀπὸ Θράκης στρα-
 τιώτας καὶ ἵππεις πλείους τριακοσίων. Φαρνά- 11
 βαζος δὲ ἀξιῶν δεῖν κακεῖνον ὁμνύειν περιέμενεν
 ἐν Καλχηδόνι, μέχρι ἔλθοι ἐκ τοῦ Βυζαντίου· ἐπεὶ
 δ' ἦλθεν, οὐκ ἔφη ὁμείσθαι, εἰ μὴ κακεῖνος αὐτῷ
 ὁμείται. μετὰ ταῦτα ὤμοσεν ὁ μὲν ἐν Χρυσοπόλει 12
 οἷς Φαρνάβαζος ἔπεμψε Μιτροβάτει καὶ Ἀρνάπει,
 ὁ δ' ἐν Καλχηδόνι τοῖς παρ' Ἀλκιβιάδου Εὐρυπ-
 τολέμῳ καὶ Διοτίμῳ τὸν τε κοινὸν ὄρκον καὶ
 ἰδίᾳ ἀλλήλοις πίστει ἐποίησαντο. Φαρνάβα- 13
 ζος μὲν οὖν εὐθὺς ἀπῆει, καὶ τοὺς παρὰ βασιλέα
 πορευομένους πρέσβεις ἀπαντᾶν ἐκέλευσεν εἰς
 Κύζικον. ἐπέμφθησαν δὲ Ἀθηναίων μὲν Δωρόθεος,
 Φιλοδίκης, Θεογένης, Εὐρυπτόλεμος, Μαντίθεος,
 σὺν δὲ τούτοις Ἀργεῖοι Κλεόστρατος, Πυρρόλοχος·
 ἐπορεύοντο δὲ καὶ Λακεδαιμονίων πρέσβεις Πασιπ-
 πίδας καὶ ἕτεροι, μετὰ δὲ τούτων καὶ Ἑρμοκράτης,
 ἤδη φεύγων ἐκ Συρακουσῶν, καὶ ὁ ἀδελφὸς αὐτοῦ
 Πρόξενος. καὶ Φαρνάβαζος μὲν τούτους ἤγεν· οἱ 14
 δὲ Ἀθηναῖοι τὸ Βυζάντιον ἐπολιόρκουν περιτειχι-
 σαντες, καὶ πρὸς τὸ τεῖχος ἀκροβολισμοὺς καὶ
 προσβολὰς ἐποιούντο. ἐν δὲ τῷ Βυζαντίῳ ἦν 15
 Κλέαρχος Λακεδαιμόνιος ἀρμοστής καὶ σὺν αὐτῷ
 τῶν περιοίκων τινὲς καὶ τῶν νεοδαμώδων οὐ πολλοὶ
 καὶ Μεγαρεῖς καὶ ἄρχων αὐτῶν Ἐλιξος Μεγαρεὺς
 καὶ Βοιωτοὶ καὶ τούτων ἄρχων Κοιρατάδας. οἱ 16
 δ' Ἀθηναῖοι ὡς οὐδὲν ἡδύναντο διαπράξασθαι κατ'

- ἰσχύν, ἔπεισάν τινας τῶν Βυζαντίων προδοῦναι
 17 τὴν πόλιν. Κλέαρχος δὲ ὁ ἄρμωστής οἰόμενος
 οὐδένα ἂν τοῦτο ποιῆσαι, καταστήσας δὲ ἅπαντα
 ὡς ἐδύνατο κάλλιστα καὶ ἐπιτρέψας τὰ ἐν τῇ
 πόλει Κοιρατάδα καὶ Ἐλίξω, διέβη παρὰ τὸν
 Φαρνάβαζον εἰς τὸ πέραν, μισθόν τε τοῖς στρατιώ-
 ταις παρ' αὐτοῦ ληψόμενος καὶ ναῦς συλλέξων,
 αἱ ἦσαν ἐν τῷ Ἑλλησπόντῳ ἄλλαι καταλελειμ-
 μέναι φρουρίδες ὑπὸ Πασιππίδου καὶ ἐν Ἀντάνδρῳ
 καὶ ἃς Ἀγησανδρίδας εἶχεν ἐπὶ Θράκης, ἐπιβάτης
 ὦν Μινδάρου, καὶ ὅπως ἄλλαι ναυπηγηθείησαν,
 ἀθρόαι δὲ γενόμεναι πᾶσαι κακῶς τοὺς συμμάχους
 τῶν Ἀθηναίων ποιοῦσαι ἀποσπάσειαν τὸ στρατό-
 18 πεδον ἀπὸ τοῦ Βυζαντίου. ἐπεὶ δ' ἐξέπλευσεν ὁ
 Κλέαρχος, οἱ προδιδόντες τὴν πόλιν τῶν Βυζαντίων
 Κύδων καὶ Ἀρίστων καὶ Ἀναξικράτης καὶ Λυ-
 19 κοῦργος καὶ Ἀναξίλαος, ὃς ὑπαγόμενος θανάτου
 ὕστερον ἐν Λακεδαίμονι διὰ τὴν προδοσίαν ἀπέ-
 φυγεν, ὅτι οὐ προδοίῃ τὴν πόλιν, ἀλλὰ σῶσαι,
 παῖδας ὁρῶν καὶ γυναῖκας λιμῷ ἀπολλυμένους,
 Βυζάντιος ὦν καὶ οὐ Λακεδαιμόνιος· τὸν γὰρ ἐνόντα
 σίτον Κλέαρχον τοῖς Λακεδαιμονίῳι στρατιώταις
 διδόναι· διὰ ταῦτ' οὖν τοὺς πολεμίους ἔφη εἰσέσθαι,
 οὐκ ἀργυρίου ἕνεκα οὐδὲ διὰ τὸ μισεῖν Λακεδαιμο-
 20 νίους· ἐπεὶ δὲ αὐτοῖς παρεσκεύαστο, νυκτὸς ἀνοί-
 ξαντες τὰς πύλας τὰς ἐπὶ τὸ Θράκιον καλούμενον
 21 εἰσήγαγον τὸ στράτευμα καὶ τὸν Ἀλκιβιάδην. ὁ δὲ
 Ἐλίξος καὶ ὁ Κοιρατάδας οὐδὲν τούτων εἰδότες
 ἐβοήθουν μετὰ πάντων εἰς τὴν ἀγοράν· ἐπεὶ δὲ
 πάντῃ οἱ πολέμοι κατεῖχον, οὐδὲν ἔχοντες ὅ,τι

ποιήσαιεν, παρέδωσαν σφᾶς αὐτούς. καὶ οὗτοι μὲν αὖ
ἀπεπέμφθησαν εἰς Ἀθήνας, καὶ ὁ Κοιρατάδας ἐν
τῷ ὄχλῳ ἀποβαινόντων ἐν Πειραιεὶ ἔλαθεν ἀπο-
δρᾶς καὶ ἀπεσώθη εἰς Δεκέλειαν.

Φαρνάβαζος δὲ καὶ οἱ πρέσβεις τῆς 4
Α.Ο. 407.

Φρυγίας ἐν Γορδιείῳ ὄντες τὸν χειμῶνα τὰ
περὶ τὸ Βυζάντιον πεπραγμένα ἤκουσαν. ἀρχομέ- 2
νου δὲ τοῦ ἔαρος πορευομένοις αὐτοῖς παρὰ βασιλέα
ἀπήντησαν καταβαίνοντες οἳ τε Λακεδαιμονίων
πρέσβεις, Βοιώτιος ὄνομα καὶ οἱ μετ' αὐτοῦ καὶ οἱ
ἄλλοι ἄγγελοι, καὶ ἔλεγον ὅτι Λακεδαιμόνιοι πάν-
των ὧν δέονται πεπραγότες εἰεν παρὰ βασιλέως, καὶ
Κῦρος, ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμ- 3
πολεμήσων Λακεδαιμονίοις, ἐπιστολὴν τε ἔφερε τοῖς
κάτω πᾶσι τὸ βασιλεῖον σφράγισμα ἔχουσαν, ἐν ᾗ
ἐνῆν καὶ τάδε· Καταπέμπω Κῦρον κάρανον τῶν εἰς
Καστωλὸν ἀθροιζομένων. τὸ δὲ κάρανον ἔστι κύριον.
ταῦτ' οὖν ἀκούοντες οἱ τῶν Ἀθηναίων πρέσβεις, 4
καὶ ἐπειδὴ Κῦρον εἶδον, ἐβούλοντο μὲν μάλιστα
παρὰ βασιλέα ἀναβῆναι, εἰ δὲ μὴ, οἴκαδε ἀπελθεῖν.
Κῦρος δὲ Φαρναβάζῳ εἶπεν ἢ παραδοῦναι τοὺς 5
πρέσβεις ἑαυτῷ ἢ μὴ οἴκαδὲ πω ἀποπέμψαι, βου-
λόμενος τοὺς Ἀθηναίους μὴ εἰδέναι τὰ πρατ-
τόμενα. Φαρνάβαζος δὲ τέως μὲν κατεῖχε τοὺς 6
πρέσβεις, φάσκων τοτὲ μὲν ἀνάξειν αὐτοὺς παρὰ
βασιλέα, τοτὲ δὲ οἴκαδε ἀποπέμψειν, ὥς μηδὲν
μémψηται. ἐπειδὴ δὲ ἐνιαυτοὶ τρεῖς ἦσαν, ἐδέηθη 7
τοῦ Κῦρου ἀφεῖναι αὐτούς, φάσκων ὁμωμοκέναι
ἀπάξειν ἐπὶ θάλατταν, ἐπειδὴ οὐ παρὰ βασιλέα.
πέμψαντες δὲ Ἀριοβαρζάνει παρακομίσαι αὐτούς

ἐκέλευον· ὁ δὲ ἀπήγαγεν εἰς Κλον τῆς Μυσίας, ὅθεν πρὸς τὸ ἄλλο στρατόπεδον ἀπέπλευσαν.

- 8 Ἀλκιβιάδης δὲ βουλόμενος μετὰ τῶν στρατιωτῶν ἀποπλεῖν οἴκαδε ἀνήχθη εὐθὺς ἐπὶ Σάμον· ἐκεῖθεν δὲ λαβὼν τῶν νεῶν εἴκοσιν ἔπλευσε τῆς Καρίας
- 9 εἰς τὸν Κεραμικὸν κόλπον. ἐκεῖθεν δὲ συλλέξας ἑκατὸν τάλαντα ἤκεν εἰς τὴν Σάμον. Θρασύβουλος δὲ σὺν τριάκοντα ναυσὶν ἐπὶ Θράκης ὄχκετο, ἐκεῖ δὲ τὰ τε ἄλλα χωρὶα τὰ πρὸς Λακεδαιμονίους μεθεστηκῦτα κατεστρέψατο καὶ Θάσον ἔχουσιν κακῶς ὑπὸ τε τῶν πολέμων καὶ στάσεων καὶ λιμοῦ.
- 10 Θρασύλος δὲ σὺν τῇ ἄλλῃ στρατιᾷ εἰς Ἀθήνας κατέπλευσε· πρὶν δὲ ἤκειν αὐτόν, οἱ Ἀθηναῖοι στρατηγοὺς εἵλοντο Ἀλκιβιάδην μὲν φεύγοντα καὶ Θρασύβουλον ἀπόντα, Κόνωνα δὲ τρίτον ἐκ τῶν
- 11 οἰκοθεν. Ἀλκιβιάδης δ' ἐκ τῆς Σάμου ἔχων τὰ χρήματα κατέπλευσεν εἰς Πάρον ναυσὶν εἴκοσιν, ἐκεῖθεν δ' ἀνήχθη εὐθὺς Γυθελίου ἐπὶ κατασκοπὴν τῶν τριήρων, ὧς ἐπυνθάνετο Λακεδαιμονίους αὐτόθι παρασκευάζειν τριάκοντα, καὶ τοῦ οἴκαδε κατάπλου
- 12 ὅπως ἡ πόλις πρὸς αὐτὸν ἔχει. ἐπεὶ δ' ἑώρα ἑαυτῷ εὖνουν οὖσαν καὶ στρατηγὸν αὐτὸν ἡρημένους καὶ ἰδίᾳ μεταπεμπομένους τοὺς ἐπιτηδελούς, κατέπλευσεν εἰς τὸν Πειραιᾶ ἡμέρᾳ, ἣ Πλυντήρια ἦγεν ἡ πόλις, τοῦ ἔδους κατακεκαλυμμένου τῆς Ἀθηναῖς, ὃ τινες οἰωνίζοντο ἀνεπιτήδειον εἶναι καὶ αὐτῷ καὶ τῇ πόλει· Ἀθηναίων γὰρ οὐδεὶς ἐν ταύτῃ τῇ ἡμέρᾳ οὐδενὸς σπουδαίου ἔργου τολμήσαι ἂν ᾔψα-
- 13 σθαι. καταπλέοντος δ' αὐτοῦ ὃ τε ἐκ τοῦ Πειραιῶς καὶ ὁ ἐκ τοῦ ἄστεος ὄχλος ἠθροίσθη πρὸς τὰς ναῦς,

θαυμάζοντες καὶ ἰδεῖν βουλόμενοι τὸν Ἀλκιβιάδην,
 λέγοντες οἱ μὲν, ὥς κράτιστος εἴη τῶν πολιτῶν
 καὶ μόνος ἀπελογήθη ὥς οὐ δικαίως φύγοι, ἐπι-
 βουλευθεὶς δὲ ὑπὸ τῶν ἑλαττον ἐκείνου δυναμένων
 μοχθηρότερα τε λεγόντων καὶ πρὸς τὸ αὐτῶν ἴδιον
 κέρδος πολιτευόντων, ἐκείνου αἰὲ τὸ κοινὸν αὔξουτος
 καὶ ἀπὸ τῶν αὐτοῦ καὶ ἀπὸ τοῦ τῆς πόλεως δυνα-
 τοῦ, ἐθέλοντος δὲ τότε κρίνεσθαι παραχρήμα τῆς 14
 αἰτίας ἄρτι γεγεννημένης ὥς ἠσεβηκότος εἰς τὰ
 μυστήρια, ὑπερβαλλόμενοι οἱ ἐχθροὶ τὰ δοκούντα
 δίκαια εἶναι ἀπόντα αὐτὸν ἐστέρησαν τῆς πατρί-
 δος· ἐν ᾧ χρόνῳ ὑπὸ ἀμηχανίας δουλεύων ἡναγ- 15
 κάσθη μὲν θεραπεύειν τοὺς ἐχθίστους, κινδυνεύων
 αἰὲ καθ' ἐκάστην ἡμέραν ἀπολέσθαι· τοὺς δὲ
 οἰκειωτάτους πολίτας τε καὶ συγγενεῖς καὶ τὴν
 πόλιν ἅπασαν ὁρῶν ἐξαμαρτάνουσαν, οὐκ εἶχεν
 ὅπως ὠφελοίῃ φυγῇ ἀπειργάμενος· οὐκ ἔφασαν δὲ 16
 τῶν οἴων περ αὐτὸς ὄντων εἶναι καινῶν δεῖσθαι
 πραγμάτων οὐδὲ μεταστάσεως· ὑπάρχειν γὰρ ἐκ
 τοῦ δήμου αὐτῷ μὲν τῶν τε ἡλικιωτῶν πλέον ἔχειν
 τῶν τε πρεσβυτέρων μὴ ἑλαττοῦσθαι, τοῖς δ' αὐτοῦ
 ἐχθροῖς τοιούτοις δοκεῖν εἶναι οἴοισπερ πρότερον,
 ὕστερον δὲ δυνασθεῖσιν ἀπολλύναι τοὺς βελτίστους,
 αὐτοὺς δὲ μόνους λειφθέντας δι' αὐτὸ τοῦτο ἀγα-
 πᾶσθαι ὑπὸ τῶν πολιτῶν, ὅτι ἐτέροις βελτίοισιν
 οὐκ εἶχον χρῆσθαι· οἱ δέ, ὅτι τῶν παροιχομένων 17
 αὐτοῖς κακῶν μόνος αἴτιος εἴη, τῶν τε φοβερῶν
 ὄντων τῇ πόλει γενέσθαι μόνος κινδυνεύσαι ἡγεμῶν
 καταστήναι. Ἀλκιβιάδης δὲ πρὸς τὴν γῆν ὁρμισ- 18
 θεὶς ἀπέβαινε μὲν οὐκ εὐθέως, φοβούμενος τοὺς

- ἐχθρούς· ἐπαναστὰς δὲ ἐπὶ τοῦ καταστρώματος
 19 ἐσκόπει τοὺς αὐτοῦ ἐπιτηδεῖους, εἰ παρήσαν. κατι-
 δὼν δὲ Εὐρυπτόλεμον τὸν Πεισιάννακτος, αὐτοῦ
 δὲ ἀνεψιόν, καὶ τοὺς ἄλλους οἰκέλους καὶ τοὺς
 φίλους μετ' αὐτῶν, τότε ἀποβὰς ἀναβαίνει εἰς τὴν
 πόλιν μετὰ τῶν παρεσκευασμένων, εἴ τις ἄπτοιτο,
 20 μὴ ἐπιτρέπειν. ἐν δὲ τῇ βουλῇ καὶ τῇ ἐκκλησίᾳ
 ἀπολογησάμενος ὥς οὐκ ἤσεβήκει, εἰπὼν δὲ ὥς
 ἡδίκηται, λεχθέντων δὲ καὶ ἄλλων τοιούτων καὶ
 οὐδενὸς ἀντειπόντος διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν
 ἐκκλησίαν, ἀναρρηθεὶς ἀπάντων ἡγεμὼν αὐτοκράτωρ,
 ὥς οἷός τε ὦν σῶσαι τὴν προτέραν τῆς πόλεως
 δύναμιν, πρότερον μὲν τὰ μυστήρια τῶν Ἀθηναίων
 κατὰ θάλατταν ἀγόντων διὰ τὸν πόλεμον, κατὰ γῆν
 21 ἐποίησεν ἐξαγαγὼν τοὺς στρατιώτας ἅπαντας· μετὰ
 δὲ ταῦτα κατελέξατο στρατιάν, ὅπλιτας μὲν πεν-
 τακοσίους καὶ χιλίους, ἵππεῖς δὲ πεντήκοντα καὶ
 ἑκατόν, ναῦς δ' ἑκατόν. καὶ μετὰ τὸν κατάπλουν τρίτῃ
 μηνὶ ἀνήχθη ἐπ' Ἄνδρον ἀφεστηκυῖαν τῶν Ἀθη-
 ναίων, καὶ μετ' αὐτοῦ Ἀριστοκράτης καὶ Ἀδείμαν-
 τος ὁ Λευκολοφίδου συνεπέμφθησαν ἡρημένοι κατὰ
 22 γῆν στρατηγοί. Ἀλκιβιάδης δὲ ἀπεβίβασε τὸ
 στράτευμα τῆς Ἀνδρίας χώρας εἰς Γαύρειον· ἐκβοη-
 θήσαντας δὲ τοὺς Ἀνδρίους ἐτρέψαντο καὶ κατέκλει-
 σαν εἰς τὴν πόλιν καὶ τινὰς ἀπέκτειναν οὐ πολλούς,
 23 καὶ τοὺς Λάκωνας, οἳ αὐτόθι ἦσαν. Ἀλκιβιάδης δὲ
 τρόπαιον τε ἔστησε καὶ μέναις αὐτοῦ ὀλίγας ἡμέρας
 ἐπλευσεν εἰς Σάμον, ἀκείθεν ὁρμώμενος ἐπολέμει.
 5 Οἱ δὲ Λακεδαιμόνιοι πρότερον τούτων οὐ πολλῷ
 χρόνῳ Κρατησιππίδα τῆς ναυαρχίας παρεληλυθίας

Λύσανδρον ἐξέπεμψαν ναύαρχον. ὁ δὲ ἀφικόμενος
 εἰς Ῥόδον καὶ ναῦς ἐκείθεν λαβὼν εἰς Κῶ καὶ Μίλη-
 τον ἔπλευσεν, ἐκείθεν δ' εἰς Ἐφεσον, καὶ ἐκεῖ ἔμεινε
 ναῦς ἔχων ἐβδομήκοντα, μέχρι οὗ Κῦρος εἰς Σάρ-
 δεις ἀφίκετο. ἐπεὶ δ' ἦκεν, ἀνέβη πρὸς αὐτὸν σὺν 2
 τοῖς ἐκ Λακεδαιμόνου πρέσβεσιν. ἐνταῦθα δὴ κατὰ
 τε τοῦ Τισσαφέρνους ἔλεγον ἃ πεποιηκὼς εἴη, αὐτοῦ
 τε Κῦρου ἐδέοντο ὡς προθυμοτάτου πρὸς τὸν πόλε-
 μον γενέσθαι. Κῦρος δὲ τὸν τε πατέρα ἔφη ταῦτα 3
 ἐπεσταλκέναι καὶ αὐτὸς οὐκ ἄλλ' ἐγνωκέναι, ἀλλὰ
 πάντα ποιήσειν· ἔχων δὲ ἦκεν τάλαντα πεντα-
 κόσια· ἐὰν δὲ ταῦτα ἐκλίπη, τοῖς ἰδίοις χρήσεσθαι
 ἔφη, ἃ ὁ πατὴρ αὐτῷ ἔδωκεν· ἐὰν δὲ καὶ ταῦτα, καὶ
 τὸν θρόνον κατακόψειν, ἐφ' οὗ ἐκάθητο, ὅντα ἀργυ-
 ροῦν καὶ χρυσοῦν. οἱ δὲ ταῦτ' ἐπήνουν καὶ ἐκέλευον 4
 αὐτὸν τάξαι τῷ ναύτῃ δραχμὴν Ἀττικὴν, διδάσ-
 κοντες ὅτι ἂν οὗτος ὁ μισθὸς γένηται, οἱ τῶν Ἀθη-
 ναίων ναῦται ἀπολείψουσι τὰς ναῦς καὶ μείω χρή-
 ματα ἀναλώσει. ὁ δὲ καλῶς μὲν ἔφη αὐτοὺς λέγειν, 5
 οὐ δυνατὸν δ' εἶναι παρ' ἃ βασιλεὺς ἐπέστειλεν
 αὐτῷ ἄλλα ποιεῖν. εἶναι δὲ καὶ τὰς συνθήκας
 οὕτως ἐχούσας, τριάκοντα μνᾶς ἐκάστη νηὶ τοῦ
 μηνὸς διδόναι, ὅποσας ἂν βούλωνται τρέφειν Λακε-
 δαιμόνιοι. ὁ δὲ Λύσανδρος τότε μὲν ἐσιώπησε· 6
 μετὰ δὲ τὸ δεῖπνον, ἐπεὶ αὐτῷ προπιῶν ὁ Κῦρος
 ἦρετο, τί ἂν μάλιστα χαρίζοιτο ποιῶν, εἶπεν ὅτι
 εἰ πρὸς τὸν μισθὸν ἐκάστῳ ναύτῃ ὀβολὸν προσ-
 θεῖης. ἐκ δὲ τουτου τέτταρες ὀβολοὶ ἦν ὁ μισθός, 7
 πρότερον δὲ τριῷβολον. καὶ τὸν τε προσοφειλό-
 μενον ἀπέδωκε καὶ ἔτι μηνὸς προέδωκεν, ὥστε τὸ

- 8 στράτευμα πολὺ προθυμότερον εἶναι. οἱ δὲ Ἀθη-
ναῖοι ἀκούοντες ταῦτα ἀθύμως μὲν εἶχον, ἔπεμπον
9 δὲ πρὸς τὸν Κῦρον πρέσβεις διὰ Τισσαφέρνους. ὁ
δὲ οὐ προσεδέχετο, δεομένου Τισσαφέρνους καὶ λέ-
γοντος, ἅπερ αὐτὸς ἐποίει πεισθεὶς ὑπ' Ἀλκιβιάδου,
σκοπεῖν ὅπως τῶν Ἑλλήνων μηδὲ οἵτινες ἰσχυροὶ
ᾧσιν, ἀλλὰ πάντες ἀσθενεῖς, αὐτοὶ ἐν αὐτοῖς στα-
10 σιάζοντες. καὶ ὁ μὲν Λύσανδρος, ἐπεὶ αὐτῷ τὸ
ναυτικὸν συνετέτακτο, ἀνελκύσας τὰς ἐν τῇ Ἐφέσῳ
οὔσας ναῦς ἐνενήκοντα ἡσυχίαν ἤγεν, ἐπισκευάζων
11 καὶ ἀναψύχων αὐτάς. Ἀλκιβιάδης δὲ ἀκούσας Θρα-
σύβουλον ἔξω Ἑλλησπόντου ἤκοντα τειχίζειν Φώ-
καιαν διέπλευσε πρὸς αὐτόν, καταλιπὼν ἐπὶ ταῖς
ναυσὶν Ἀντίοχον τὸν αὐτοῦ κυβερνήτην, ἐπιστείλας
12 μὴ ἐπιπλεῖν ἐπὶ τὰς Λυσάνδρου ναῦς. ὁ δὲ Ἀντί-
οχος τῇ τε αὐτοῦ νηὶ καὶ ἄλλῃ ἐκ Νοτίου εἰς τὸν
λιμένα τῶν Ἐφεσίων εἰσπλεύσας παρ' αὐτάς τὰς
13 πρῶρας τῶν Λυσάνδρου νεῶν παρέπλει. ὁ δὲ Λύ-
σανδρος τὸ μὲν πρῶτον ὀλίγας τῶν νεῶν καθελκύσας
ἐδίωκεν αὐτόν, ἐπεὶ δὲ οἱ Ἀθηναῖοι τῷ Ἀντιόχῳ
ἐβοήθουν πλεοσι ναυσί, τότε δὴ καὶ πάσας συντά-
ξας ἐπέπλει. μετὰ δὲ ταῦτα καὶ οἱ Ἀθηναῖοι ἐκ
τοῦ Νοτίου καθελκύσαντες τὰς λοιπὰς τριήρεις
14 ἀνήχθησαν, ὥς ἕκαστος ἥνοιξεν. ἐκ τούτου δ' ἐναυ-
μάχησαν οἱ μὲν ἐν τάξει, οἱ δὲ Ἀθηναῖοι διεσπαρ-
μέναις ταῖς ναυσί, μέχρι οὗ ἔφυγον ἀπολέσαντες
πεντεκαίδεκα τριήρεις. τῶν δὲ ἀνδρῶν οἱ μὲν πλεῖσ-
τοι ἐξέφυγον, οἱ δ' ἐζωγρήθησαν. Λύσανδρος δὲ
τάς τε ναῦς ἀναλαβὼν καὶ τρόπαιον στήσας ἐπὶ
τοῦ Νοτίου διέπλευσεν εἰς Ἐφεσον, οἱ δ' Ἀθηναῖοι

εἰς Σάμον. μετὰ δὲ ταῦτα Ἀλκιβιάδης ἐλθὼν εἰς 15
 Σάμον ἀνήχθη ταῖς ναυσὶν ἀπάσαις ἐπὶ τὸν λιμένα
 τῶν Ἐφεσίων, καὶ πρὸ τοῦ στόματος παρέταξεν, εἴ
 τις βούλοιτο ναυμαχεῖν. ἐπειδὴ δὲ Λύσανδρος οὐκ
 ἀντανήγαγε διὰ τὸ πολλαῖς ναυσὶν ἐλαττοῦσθαι,
 ἀπέπλευσεν εἰς Σάμον. Λακεδαιμόνιοι δὲ ὀλίγῳ
 ὕστερον αἰροῦσι Δελφίνιον καὶ Ἡϊόνα. οἱ δὲ ἐν 16
 οἴκῳ Ἀθηναῖοι, ἐπειδὴ ἡγγέλθη ἡ ναυμαχία, χαλε-
 πῶς εἶχον τῷ Ἀλκιβιάδῃ, οἰόμενοι δι' ἀμέλειάν τε
 καὶ ἀκράτειαν ἀπολωλέκεναι τὰς ναῦς, καὶ στρα-
 τηγοὺς εἵλοντο ἄλλους δέκα, Κόνωνα, Διομέδοντα,
 Λέοντα, Περικλέα, Ἑρασινίδην, Ἀριστοκράτην,
 Ἀρχέστρατον, Πρωτόμαχον, Θρασύλον, Ἀριστο-
 γένην. Ἀλκιβιάδης μὲν οὖν πονήρως καὶ ἐν τῇ 17
 στρατιᾷ φερόμενος, λαβὼν τριήρη μίαν ἀπέπλευσεν
 εἰς Χερρόνησον εἰς τὰ ἑαυτοῦ τείχη. μετὰ δὲ ταῦτα 18
 Κόνων ἐκ τῆς Ἀνδρου σὺν αἰς εἶχε ναυσὶν εἴκοσι
 ψηφισαμένων Ἀθηναίων εἰς Σάμον ἔπλευσεν ἐπὶ
 τὸ ναυτικόν. ἀντὶ δὲ Κόνωνος εἰς Ἀνδρον ἐπεμψαν
 Φανοσθένην τέτταρας ναῦς ἔχοντα. οὗτος περιτυ- 19
 χὼν δυοῖν τριήροιν Θουρίαιν ἔλαβεν αὐτοῖς ἀνδράσι·
 καὶ τοὺς μὲν αἰχμαλώτους ἅπαντας ἔδησαν Ἀθη-
 ναῖοι, τὸν δὲ ἄρχοντα αὐτῶν Δωριέα, ὄντα μὲν
 Ῥόδιον, πάλαι δὲ φυγάδα ἐξ Ἀθηνῶν καὶ Ῥόδου
 ὑπὸ Ἀθηναίων κατεψηφισμένων αὐτοῦ θάνατον
 καὶ τῶν ἐκείνου συγγενῶν, πολιτεύοντα παρ' αὐτοῖς,
 ἐλεήσαντες ἀφείσαν οὐδὲ χρήματα πραξάμενοι. Κό- 20
 νων δ' ἐπεὶ εἰς τὴν Σάμον ἀφίκετο καὶ τὸ ναυτικόν
 κατέλαβεν ἀθύμως ἔχον, συμπληρώσας τριήρεις
 ἑβδομήκοντα ἀντὶ τῶν προτέρων, οὐσῶν πλέον ἢ

- ἐκατόν, καὶ ταύταις ἀναγόμενος μετὰ τῶν ἄλλων στρατηγῶν ἄλλοτε ἄλλη ἀποβαίνων τῆς τῶν πολε-
 21 μίων χώρας ἐληίζετο. καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ Καρχηδόνιοι εἰς Σικελίαν στρατεύσαντες εἴκοσι καὶ ἐκατόν τριήρεσι καὶ πεζῆς στρατιᾶς δώδεκα μυριά-
 σιν εἶλον Ἀκράγαντα λιμῶ, μάχῃ μὲν ἡττηθέντες, προσκαθεζόμενοι δὲ ἑπτὰ μῆνας.
- 6 Τῷ δ' ἐπιόντι ἔτει, ᾧ ἡ τε σελήνη ἐξέ-
 λιπεν ἐσπέρας καὶ ὁ παλαιὸς τῆς Ἀθηνᾶς
 νεὼς ἐν Ἀθήναις ἐνεπρήσθη, Πιτύα μὲν ἐφορευόντος,
 ἄρχοντος δὲ Καλλίου Ἀθήνησιν, οἱ Λακεδαιμόνιοι
 τῷ Λυσάνδρῳ παρεληλυθότος ἤδη τοῦ χρόνου καὶ
 τῷ πολέμῳ τεττάρων καὶ εἴκοσιν ἐτῶν ἔπεμψαν ἐπὶ
 2 τὰς ναῦς Καλλικρατίδαν. ὅτε δὲ παρεδίδου ὁ Λύ-
 σανδρος τὰς ναῦς, ἔλεγε τῷ Καλλικρατίδᾳ ὅτι
 θαλαττοκράτωρ τε παραδιδοίῃ καὶ ναυμαχίᾳ νενι-
 κηκώς. ὁ δὲ αὐτὸν ἐκέλευσεν ἐξ Ἐφέσου ἐν ἀρις-
 τερᾷ Σάμῳ παραπλεύσαντα, οὐ ἦσαν αἱ τῶν
 Ἀθηναίων νῆες, ἐν Μιλήτῳ παραδοῦναι τὰς ναῦς,
 3 καὶ ὁμολογήσειν θαλαττοκρατεῖν. οὐ φαμένου δὲ
 τοῦ Λυσάνδρου πολυπραγμονεῖν ἄλλον ἄρχοντος,
 αὐτὸς ὁ Καλλικρατίδας πρὸς αἷς παρὰ Λυσάνδρου
 ἔλαβε ναυσὶ προσεπλήρωσεν ἐκ Χίου καὶ Ῥόδου
 καὶ ἄλλοθεν ἀπὸ τῶν συμμάχων πεντήκοντα ναῦς.
 ταύτας δὲ πάσας ἀθροίσας, οὖσας τετταράκοντα
 καὶ ἐκατόν, παρεσκευάζετο ὡς ἀπαντησόμενος τοῖς
 4 πολεμίοις. καταμαθὼν δὲ ὑπὸ τῶν Λυσάνδρου
 φίλων καταστασιαζόμενος, οὐ μόνον ἀπροθύμως
 ὑπηρετούντων, ἀλλὰ καὶ διαθροούντων ἐν ταῖς πό-
 λεσιν ὅτι Λακεδαιμόνιοι μέγιστα παραπίπτειν ἐν

τῷ διαλλάττειν τοὺς ναυάρχους, πολλάκις ανεπιτη-
δεῖων γιγνομένων καὶ ἄρτι συνιέντων τὰ ναυτικά
καὶ ἀνθρώποις ὡς χρηστέον οὐ γιγνωσκόντων, ἀπεί-
ρους δὲ θαλάττης πέμποντες καὶ ἀγνώτας τοῖς ἐκεῖ,
κινδυνεύοιέν τι παθεῖν διὰ τοῦτο, ἐκ τούτου δὲ ὁ
Καλλικρατίδας συγκαλέσας τοὺς Λακεδαιμονίων
ἐκεῖ παρόντας ἔλεγεν αὐτοῖς τοιάδε

Ἐμοὶ μὲν ἀρκεῖ οἶκοι μένειν, καὶ εἴτε Λύσανδρος ὁ
εἴτε ἄλλος τις ἐμπειρότερος περὶ τὰ ναυτικά βού-
λεται εἶναι, οὐ κωλύω τὸ κατ' ἐμέ· ἐγὼ δ' ὑπὸ τῆς
πόλεως ἐπὶ τὰς ναῦς πεμφθεὶς οὐκ ἔχω τί ἄλλο
ποιῶ ἢ τὰ κελεύόμενα ὡς ἂν δύνωμαι κράτιστα.
ὕμεῖς δὲ πρὸς ἃ ἐγὼ τε φιλοτιμοῦμαι καὶ ἡ πόλις
ἡμῶν αἰτιάζεται, ἵστε γὰρ αὐτὰ ὥσπερ καὶ ἐγώ,
συμβουλευέτε τὰ ἄριστα ὑμῖν δοκοῦντα εἶναι περὶ
τοῦ ἐμὲ ἐνθάδε μένειν ἢ οἴκαδε ἀποπλεῖν ἐρούντα τὰ
καθεστῶτα ἐνθάδε.

Οὐδενὸς δὲ τολμήσαντος ἄλλο τι εἰπεῖν ἢ τοῖς ὁ
οἶκοι πείθεσθαι ποιεῖν τε ἐφ' ἃ ἤκει, ἐλθὼν παρὰ
Κύρον ἤτει μισθὸν τοῖς ναύταις· ὁ δὲ αὐτῷ εἶπε δύο
ἡμέρας ἐπισχεῖν. Καλλικρατίδας δὲ ἀχθεσθεὶς τῇ
ἀναβολῇ καὶ ταῖς ἐπὶ τὰς θύρας φοιτήσεσιν, ὀργι-
σθεὶς καὶ εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας,
ὅτι βαρβάρους κολακεύουσιν ἕνεκα ἀργυρίου, φάσ-
κων τε, ἣν σωθῇ οἴκαδε, κατὰ γε τὸ αὐτοῦ δυνατὸν
διαλλάξειν Ἀθηναίους καὶ Λακεδαιμονίους, ἀπέ-
πλευσεν εἰς Μίλητον· κάκειθεν πέμψας τριήρεις εἰς ὁ
Λακεδαίμονα ἐπὶ χρήματα, ἐκκλησίαν ἀθροίσας τῶν
Μιλησίων τάδε εἶπεν·

Ἐμοὶ μὲν, ὦ Μιλήσιοι, ἀνάγκη τοῖς οἶκοι ἄρ-

- χουσι πείθεσθαι· ὑμᾶς δὲ ἐγὼ ἀξιῶ προθυμοτάτους
 εἶναι εἰς πόλεμον διὰ τὸ οἰκούντας ἐν βαρβάροις
 9 πλεῖστα κακὰ ἤδη ὑπ' αὐτῶν πεπονθέναι. δεῖ δ'
 ὑμᾶς ἐξηγεῖσθαι τοῖς ἄλλοις συμμαχοῖς ὅπως ἂν
 τάχιστα τε καὶ μάλιστα βλάπτωμεν τοὺς πολε-
 μίους, ἕως ἂν οἱ ἐκ Λακεδαιμόνος ἤκωσιν, οὓς ἐγὼ
 10 ἔπεμψα χρήματα ἄξοντας, ἐπεὶ τὰ ἐνθάδε ὑπάρ-
 χοντα Λύσανδρος Κύρῳ ἀποδοὺς ὡς περιττὰ ὄντα
 οἷχεται· Κύρος δὲ ἐλθόντος ἐμοῦ ἐπ' αὐτὸν αἰεὶ
 ἀνεβάλλετό μοι διαλεχθῆναι, ἐγὼ δὲ ἐπὶ τὰς ἐκείνου
 11 θύρας φοιτᾶν οὐκ ἡδυνάμην ἐμαυτὸν πείσαι. ὑπισ-
 χροῦμαι δ' ὑμῖν ἀντὶ τῶν συμβάντων ἡμῖν ἀγαθῶν
 ἐν τῷ χρόνῳ ᾧ ἂν ἐκεῖνα προσδεχώμεθα χάριν
 ἀξίαν ἀποδώσειν. ἀλλὰ σὺν τοῖς θεοῖς δείξωμεν
 τοῖς βαρβάροις ὅτι καὶ ἄνευ τοῦ ἐκείνους θαυμάζειν
 δυνάμεθα τοὺς ἐχθροὺς τιμωρεῖσθαι.
 12 Ἐπεὶ δὲ ταῦτ' εἶπεν, ἀνιστάμενοι πολλοί,
 καὶ μάλιστα οἱ αἰτίαζόμενοι ἐναντιοῦσθαι, δεδιότες
 εἰσηγοῦντο πόρον χρημάτων καὶ αὐτοὶ ἐπαγγελ-
 λόμενοι ἰδίᾳ λαβὼν δὲ ταῦτα ἐκείνος καὶ ἐκ
 Χίου πεντεδραχμίαν ἐκάστῳ τῶν ναυτῶν ἐφο-
 διασάμενος ἔπλευσε τῆς Λέσβου ἐπὶ Μήθυμναν
 13 πολεμίαν οὔσαν. οὐ βουλομένων δὲ τῶν Μηθυμ-
 ναίων προσχωρεῖν, ἀλλ' ἐμφρούρων ὄντων Ἀθη-
 ναίων καὶ τῶν τὰ πράγματα ἐχόντων ἀττικίζόντων,
 14 προσβαλὼν αἰρεῖ τὴν πόλιν κατὰ κράτος. τὰ μὲν
 οὖν χρήματα πάντα διήρπαζον οἱ στρατιῶται, τὰ
 δὲ ἀνδράποδα πάντα συνήθροισεν ὁ Καλλικρατίδας
 εἰς τὴν ἀγοράν, καὶ κελεύοντων τῶν συμμαχῶν
 ἀποδόσθαι καὶ τοὺς Μηθυμναίους οὐκ ἔφη ἑαυτοῦ

γε ἀρχοντος οὐδένα Ἑλλήνων εἰς τὸ ἐκείνου δυνα-
 τὸν ἀνδραποδισθῆναι. τῇ δ' ὕστεραία τοὺς μὲν 15
 ἐλευθέρους ἀφῆκε, τοὺς δὲ τῶν Ἀθηναίων φρουροὺς
 καὶ τὰ ἀνδράποδα τὰ δοῦλα πάντα ἀπέδοτο· Κόνωνι
 δὲ εἶπεν ὅτι παύσει αὐτὸν μοιχῶντα τὴν θάλατταν.
 κατιδὼν δὲ αὐτὸν ἀναγόμενον ἅμα τῇ ἡμέρᾳ, ἐδίδωκεν
 ὑποτεμνόμενος τὸν εἰς Σάμον πλοῦν, ὅπως μὴ
 ἐκείσε φύγοι. Κόνων δ' ἔφευγε ταῖς ναυσὶν εὖ 16
 πλεούσαις διὰ τὸ ἐκ πολλῶν πληρωμάτων εἰς
 ὀλίγας ἐκλελέχθαι τοὺς ἀρίστους ἐρέτας, καὶ κατα-
 φεύγει εἰς Μυτιλήνην τῆς Λέσβου καὶ σὺν αὐτῷ
 τῶν δέκα στρατηγῶν Λέων καὶ Ἑρασινίδης. Καλ-
 λικρατίδας δὲ συνεισέπλευσεν εἰς τὸν λιμένα, διώ-
 κων ναυσὶν ἑκατὸν καὶ ἐβδομήκοντα. Κόνων δὲ 17
 ὡς ἔφθη ὑπὸ τῶν πολεμίων κατακωλυθεῖς, ἡναγ-
 κάσθη ναυμαχῆσαι πρὸς τῷ λιμένι, καὶ ἀπώλεσε
 ναῦς τριάκοντα· οἱ δ' ἄνδρες εἰς τὴν γῆν ὑπέφυγον·
 τὰς δὲ λοιπὰς τῶν νεῶν, τετταράκοντα οὖσας, ὑπὸ
 τῷ τείχει ἀνείλκυσε. Καλλικρατίδας δὲ ἐν τῷ 18
 λιμένι ὀρμισάμενος ἐπολιόρκει ἐνταῦθα, τὸν ἔκ-
 πλουν ἔχων. καὶ κατὰ γῆν μεταπεμφάμενος
 τοὺς Μηθυμναίους πανδημεὶ καὶ ἐκ τῆς Χίου τὸ
 στράτευμα διεβίβασε· χρήματά τε παρὰ Κύρου
 αὐτῷ ἦλθεν. ὁ δὲ Κόνων ἐπεὶ ἐπολιορκεῖτο καὶ 19
 κατὰ γῆν καὶ κατὰ θάλατταν, καὶ σίτων οὐδα-
 μόθεν ἦν εὐπορήσαι, οἱ δὲ ἄνθρωποι πολλοὶ
 ἐν τῇ πόλει ἦσαν καὶ οἱ Ἀθηναῖοι οὐκ ἐβοήθουν
 διὰ τὸ μὴ πυνθάνεσθαι ταῦτα, καθελκύσας τῶν
 νεῶν τὰς ἀριστα πλεούσας δύο ἐπλήρωσε πρὸ
 ἡμέρας, ἐξ ἁπάσων τῶν νεῶν τοὺς ἀρίστους ἐρέτας

- ἐκλέξας καὶ τοὺς ἐπιβάτας εἰς κοίλην ναὺν μετα-
 20 βιβάσας καὶ τὰ παραρρήματα παραβαλὼν. τὴν
 μὲν οὖν ἡμέραν οὕτως ἀνείχον, εἰς δὲ τὴν ἐσπέραν,
 ἐπεὶ σκότος εἶη, ἐξεβίβαζεν, ὥς μὴ καταδήλους
 εἶναι τοῖς πολεμίοις ταῦτα ποιοῦντας. πέμπτη
 δὲ ἡμέρα εἰσθέμενοι σῖτα μέτρια, ἐπειδὴ ἤδη μέσον
 ἡμέρας ἦν καὶ οἱ ἐφορμοῦντες ὀλιγώρως εἶχον καὶ
 ἔνιοι ἀνεπαύοντο, ἐξέπλευσαν ἔξω τοῦ λιμένος,
 καὶ ἡ μὲν ἐπὶ Ἑλλησπόντου ὥρμησεν, ἡ δὲ εἰς
 21 τὸ πέλαγος. τῶν δ' ἐφορμούντων ὡς ἕκαστοι ἦνοι-
 γον, τὰς τε ἀγκύρας ἀποκόπτοντες καὶ ἐγειρόμενοι
 ἐβοήθουν τεταραγμένοι, τυχόντες ἐν τῇ γῇ ἀρι-
 στοποιοῦμενοι· εἰσβάντες δὲ ἐδίωκον τὴν εἰς τὸ
 πέλαγος ἀφορμήσασαν, καὶ ἅμα τῷ ἡλίῳ δύνοντι
 κατέλαβον, καὶ κρατήσαντες μάχῃ ἀναδυσάμενοι
 22 ἀπῆγον εἰς τὸ στρατόπεδον αὐτοῖς ἀνδράσιν. ἡ δ'
 ἐπὶ τοῦ Ἑλλησπόντου φυγοῦσα ναὺς διέφυγε, καὶ
 ἀφικομένη εἰς τὰς Ἀθήνας ἐξαγγέλλει τὴν πολιορ-
 κίαν. Διομέδων δὲ βοηθῶν Κόνωνι πολιορκουμένῳ
 δώδεκα ναυσὶν ὥρμισατο εἰς τὸν εὐριπον τὸν τῶν
 23 Μυτιληναίων. ὁ δὲ Καλλικρατίδας ἐπιπλεύσας
 αὐτῷ ἐξαίφνης δέκα μὲν τῶν νεῶν ἔλαβε, Διομέδων
 24 δ' ἔφυγε τῇ τε αὐτοῦ καὶ ἄλλῃ. οἱ δὲ Ἀθηναῖοι
 τὰ γεγενημένα καὶ τὴν πολιορκίαν ἐπεὶ ἤκουσαν,
 ἐψηφίσαντο βοηθεῖν ναυσὶν ἑκατὸν καὶ δέκα, εἰς-
 βιβάζοντες τοὺς ἐν τῇ ἡλικίᾳ ὄντας ἅπαντας καὶ
 δούλους καὶ ἐλευθέρους· καὶ πληρώσαντες τὰς δέκα
 καὶ ἑκατὸν ἐν τριάκοντα ἡμέραις ἀπῆραν. εἰσέ-
 25 βησαν δὲ καὶ τῶν ἱππέων πολλοί. μετὰ ταῦτα
 ἀνήχθησαν εἰς Σάμον, καὶ κεῖθεν Σαμίας ναὺς ἔλαβον

δέκα· ἤθροισαν δὲ καὶ ἄλλας πλείους ἢ τριάκοντα
 παρὰ τῶν ἄλλων συμμάχων, εἰσβαίνειν ἀναγκά-
 σαντες ἅπαντας, ὁμοίως δὲ καὶ εἴ τινες αὐτοῖς ἔτυχον
 ἔξω οὔσαι. ἐγένοντο δὲ αἱ πᾶσαι πλείους ἢ πεντή-
 κοντα καὶ ἑκατόν. ὁ δὲ Καλλικρατίδας ἀκούων 26
 τὴν βοήθειαν ἤδη ἐν Σάμφῳ οὔσαν, αὐτοῦ μὲν κατέ-
 λιπε πεντήκοντα ναῦς καὶ ἄρχοντα Ἐτεόνικον, ταῖς
 δὲ εἴκοσι καὶ ἑκατὸν ἀναχθεὶς ἐδειπνοποιεῖτο τῆς
 Λέσβου ἐπὶ τῇ Μαλέᾳ ἄκρα ἀντίον τῆς Μυτιλήνης.
 τῇ δ' αὐτῇ ἡμέρᾳ ἔτυχον καὶ οἱ Ἀθηναῖοι δειπνο- 27
 ποιούμενοι ἐν ταῖς Ἀργινούσαις· αὐταὶ δ' εἰσὶν
 ἀντίον τῆς Λέσβου. τῆς δὲ νυκτὸς ἰδὼν τὰ πυρὰ, 28
 καὶ τινῶν αὐτῷ ἐξαγγειλάντων ὅτι οἱ Ἀθηναῖοι
 εἶεν, ἀνῆγετο περὶ μέσας νύκτας, ὡς ἔξαπιναιῶς
 προσπέσοι· ὕδωρ δ' ἐπιγενόμενον πολὺ καὶ βρονταὶ
 διεκάλυσαν τὴν ἀναγωγὴν. ἐπεὶ δὲ ἀνέσχευ, ἅμα
 τῇ ἡμέρᾳ ἔπλει ἐπὶ τὰς Ἀργινούσας. οἱ δ' Ἀθηναῖοι 29
 ἀντανήγοντο εἰς τὸ πέλαγος τῷ εὐωνύμῳ, παρατε-
 ταγμένοι ὧδε. Ἀριστοκράτης μὲν τὸ εὐώνυμον
 ἔχων ἡγεῖτο πεντεκαίδεκα ναυσί, μετὰ δὲ ταῦτα
 Διομέδων ἐτέραις πεντεκαίδεκα· ἐπετέτακτο δὲ
 Ἀριστοκράτει μὲν Περικλῆς, Διομέδοντι δὲ Ἐρα-
 σινίδης· παρὰ δὲ Διομέδοντα οἱ Σάμιοι δέκα ναυσὶν
 ἐπὶ μιᾷς τεταγμένοι· ἐστρατήγει δὲ αὐτῶν Σάμιος
 ὀνόματι Ἰππεύς· ἐχόμεναι δ' αἱ τῶν ταξιάρχων
 δέκα καὶ αὐταὶ ἐπὶ μιᾷς· ἐπὶ δὲ ταύταις αἱ τῶν
 ναυάρχων τρεῖς καὶ εἴ τινες ἄλλαι ἦσαν συμμαχίδες.
 τὸ δὲ δεξιὸν κέρας Πρωτόμαχος εἶχε πεντεκαίδεκα 30
 ναυσί· παρὰ δ' αὐτὸν Θρασύλος ἐτέραις πεντεκαί-
 δεκα· ἐπετέτακτο δὲ Πρωτομάχῳ μὲν Λυσίας,

- ἔχων τὰς ἴσας ναῦς, Θρασύλῳ δὲ Ἀριστογένης.
 31 οὕτω δ' ἐτάχθησαν, ἵνα μὴ διέκπλουν διδοῖεν χει-
 ρον γὰρ ἔπλεον. αἱ δὲ τῶν Λακεδαιμονίων ἀντιτε-
 ταγμέναι ἦσαν ἅπασαι ἐπὶ μιᾷ ὥς πρὸς διέκπλουν
 καὶ περίπλουν παρεσκευασμένοι διὰ τὸ βέλτιον
 πλεῖν. εἶχε δὲ τὸ δεξιὸν κέρας Καλλικρατίδας.
 32 Ἑρμῶν δὲ Μεγαρεὺς ὁ τῷ Καλλικρατίδῃ κυβερνῶν
 εἶπε πρὸς αὐτόν, ὅτι εἴη καλῶς ἔχον ἀποπλεῦσαι·
 αἱ γὰρ τριῆρεις τῶν Ἀθηναίων πολλῶ πλέονες ἦσαν.
 Καλλικρατίδας δὲ εἶπεν ὅτι ἡ Σπάρτη οὐδὲν μὴ
 κάκιον οἰκεῖται αὐτοῦ ἀποθανόντος, φεύγειν δὲ
 33 αἰσχρὸν ἔφη εἶναι. μετὰ δὲ ταῦτα ἐναυμάχησαν
 χρόνον πολύν, πρῶτον μὲν ἀθρόαι, ἔπειτα δὲ δι-
 εσκεδασμένοι. ἐπεὶ δὲ Καλλικρατίδας τε ἐμβαλού-
 σης τῆς νεῆς ἀποπεσὼν εἰς τὴν θάλατταν ἠφανίσθη
 Πρωτόμαχος τε καὶ οἱ μετ' αὐτοῦ τῷ δεξιῷ τὸ
 εὐώνυμον ἐνίκησαν, ἐντεῦθεν φυγὴ τῶν Πελοπον-
 νησίων ἐγένετο εἰς Χίον, πλείστων δὲ καὶ εἰς
 Φώκαιαν· οἱ δὲ Ἀθηναῖοι πάλιν εἰς τὰς Ἀργινούσας
 34 κατέπλευσαν. ἀπώλοντο δὲ τῶν μὲν Ἀθηναίων
 νῆες πέντε καὶ εἴκοσιν αὐτοῖς ἀνδράσιν ἐκτὸς ὀλίγων
 τῶν πρὸς τὴν γῆν προσενεχθέντων, τῶν δὲ Πελο-
 ποννησίων Λακωνικαὶ μὲν ἐννέα, τῶν πασῶν οὐσῶν
 δέκα, τῶν δ' ἄλλων συμμάχων πλείους ἢ ἑξήκοντα.
 35 ἔδοξε δὲ τοῖς τῶν Ἀθηναίων στρατηγοῖς ἐπὶ τὰ
 μὲν καὶ τετταράκοντα ναυσὶ Θηραμένην τε καὶ
 Θρασύβουλον τριηράρχους ὄντας καὶ τῶν ταξιάρχων
 τινὰς πλεῖν ἐπὶ τὰς καταδεδυκίας ναῦς καὶ τοὺς
 ἐπ' αὐτῶν ἀνθρώπους, ταῖς δ' ἄλλαις ἐπὶ τὰς μετ'
 Ἑτεονίκου τῇ Μυτιλήνῃ ἐφορμούσας. ταῦτα δὲ

βουλομένους ποιεῖν ἄνεμος καὶ χειμῶν διεκώλυσεν αὐτοὺς μέγας γενόμενος· τρόπαιον δὲ στήσαντες αὐτοῦ ἠϋλίζοντο. τῷ δ' Ἑτεονίκῳ ὁ ὑπηρετικὸς 36 κέλης πάντα ἐξήγγειλε τὰ περὶ τὴν ναυμαχίαν. ὁ δὲ αὐτὸν πάλιν ἐξέπεμψεν εἰπὼν τοῖς ἐνοῦσι σιωπῇ ἐκπλεῖν καὶ μηδενὶ διαλέγεσθαι, παραχρήμα δὲ αἰθῆς πλεῖν εἰς τὸ ἑαυτῶν στρατόπεδον ἔστεφανομένους καὶ βοῶντας ὅτι Καλλικρατίδας νενίκηκε ναυμαχῶν καὶ ὅτι αἱ τῶν Ἀθηναίων νῆες ἀπολώλασιν ἅπασαι. καὶ οἱ μὲν τοῦτ' ἐποιοῦν 37 αὐτὸς δ', ἐπειδὴ ἐκεῖνοί· κατέπλεον, ἔθυε τὰ εὐαγγέλια, καὶ τοῖς στρατιώταις παρήγγειλε δειπνοποιεῖσθαι, καὶ τοῖς ἐμπόροις τὰ χρήματα σιωπῇ ἐνθεμένους εἰς τὰ πλοῖα ἀποπλεῖν εἰς Χίον, ἣν δὲ τὸ πνεῦμα οὖριον, καὶ τὰς τριήρεις τὴν ταχίστην. αὐτὸς δὲ τὸ πεζὸν ἀπήγεγνεν εἰς τὴν Μήθυμναν τὸ 38 στρατόπεδον ἐμπρήσας. Κόνων δὲ καθελκύσας τὰς ναῦς, ἐπεὶ οἳ τε πολέμιοι ἀπεδεδράκεσαν καὶ ὁ ἄνεμος εὐδιαίτερος ἦν, ἀπαντήσας τοῖς Ἀθηναίοις ἤδη ἀνηγμένοις ἐκ τῶν Ἀργινουσῶν ἔφρασε τὰ περὶ τοῦ Ἑτεονίκου. οἱ δὲ Ἀθηναῖοι κατέπλευσαν εἰς τὴν Μυτιλήνην, ἐκεῖθεν δ' ἐπανήχθησαν εἰς τὴν Χίον, καὶ οὐδὲν διαπραξάμενοι ἀπέπλευσαν ἐπὶ Σάμου.

Οἱ δ' ἐν οἴκῳ τούτους μὲν τοὺς στρατηγούς ἔπau- 7 σαν πλὴν Κόνωνος· πρὸς δὲ τούτῳ εἶλοντο Ἀδείμαντον καὶ τρίτον Φιλοκλέα. τῶν δὲ ναυμαχησάντων στρατηγῶν Πρωτόμαχος μὲν καὶ Ἀριστογένης οὐκ ἀπῆλθον εἰς Ἀθήνας, τῶν δὲ ἕξ κατα- 2 πλευσάντων, Περικλέους καὶ Διομέδοντος καὶ Λυσίου

καὶ Ἀριστοκράτους καὶ Θρασύλου καὶ Ἐρασινίδου,
 Ἀρχέδημος ὁ τοῦ δήμου τότε προεστηκὼς ἐν Ἀθή-
 ναις καὶ τῆς διωβελίας ἐπιμελόμενος Ἐρασινίδῃ
 ἐπιβολὴν ἐπιβαλὼν κατηγορεῖ ἐν δικαστηρίῳ, φάσ-
 κων ἔξ Ἑλλησπόντου αὐτὸν ἔχειν χρήματα ὄντα
 τοῦ δήμου· κατηγορεῖ δὲ καὶ περὶ τῆς στρατηγίας.
 καὶ ἔδοξε τῷ δικαστηρίῳ δῆσαι τὸν Ἐρασινίδην.
 3 μετὰ δὲ ταῦτα ἐν τῇ βουλῇ διηγοῦντο οἱ στρατηγοὶ
 περὶ τε τῆς ναυμαχίας καὶ τοῦ μεγέθους τοῦ
 χειμῶνος. Τιμοκράτους δ' εἰπόντος, ὅτι καὶ τοὺς
 ἄλλους χρή δεθέντας εἰς τὸν δῆμον παραδοθῆναι,
 4 ἡ βουλὴ ἔδωκε. μετὰ δὲ ταῦτα ἐκκλησια ἐγένετο,
 ἐν ᾗ τῶν στρατηγῶν κατηγοροῦν ἄλλοι τε καὶ
 Θηραμένης μάλιστα, δικαίους εἶναι λόγον ὑποσχεῖν,
 διότι οὐκ ἀνείλουντο τοὺς ναυαγούς. ὅτι μὲν γὰρ
 οὐδενὸς ἄλλου καθήπτουντο ἐπιστολὴν ἐπεδείκνυε
 μαρτύριον, ἣν ἔπεμψαν οἱ στρατηγοὶ εἰς τὴν βουλὴν
 καὶ εἰς τὸν δῆμον, ἄλλο οὐδὲν αἰτιώμενοι ἢ τὸν
 5 χειμῶνα. μετὰ ταῦτα δὲ οἱ στρατηγοὶ βραχέως
 ἕκαστος ἀπελογήσατο, οὐ γὰρ προὔτεθ' ἰσχυρὸς λόγος
 κατὰ τὸν νόμον, καὶ τὰ πεπραγμένα διηγοῦντο, ὅτι
 αὐτοὶ μὲν ἐπὶ τοὺς πολεμίους πλέοιεν, τὴν δὲ
 ἀναίρεσιν τῶν ναυαγῶν προστάξαιεν τῶν τριηρά-
 ρων ἀνδράσιν ἱκανοῖς καὶ ἐστρατηγηκόσιν ἤδη,
 Θηραμένει καὶ Θρασυβούλῳ καὶ ἄλλοις τοιούτοις·
 6 καὶ εἴπερ γέ τινας δέοι, περὶ τῆς ἀναίρεσεως οὐδένα
 ἄλλον ἔχειν αὐτοὺς αἰτιάσασθαι ἢ τούτους, οἷς
 προσετάχθη. καὶ οὐχ, ὅτι γε κατηγοροῦσιν ἡμῶν,
 ἔφασαν, ψευδόμεθα φάσκοντες αὐτοὺς αἰτίους εἶναι,
 ἀλλὰ τὸ μέγεθος τοῦ χειμῶνος εἶναι τὸ κωλύσαν

τὴν ἀναίρεσιν. τούτων δὲ μάρτυρας παρείχοντο
τοὺς κυβερνήτας καὶ ἄλλους τῶν συμπλεόντων
πολλούς. τοιαῦτα λέγοντες ἔπειθον τὸν δῆμον· ἐ- 7
βούλονται δὲ πολλοὶ τῶν ἰδιωτῶν ἐγγυᾶσθαι ἀνι-
στάμενοι· ἔδοξε δὲ ἀναβαλέσθαι εἰς ἑτέραν ἐκκλη-
σίαν· τότε γὰρ ὑψὲς ἦν καὶ τὰς χεῖρας οὐκ ἂν
καθεώρων· τὴν δὲ βουλὴν προβουλεύσασαν εἰσε-
νεγκεῖν ὅτῳ τρόπῳ οἱ ἄνδρες κρίνονται. μετὰ δὲ 8
ταῦτα ἐγένετο Ἀπατούρια, ἐν οἷς οἳ τε πατέρες
καὶ οἱ συγγενεῖς σύνεισι σφίσιν αὐτοῖς. οἱ οὖν περὶ
τὸν Θηραμένην παρεσκεύασαν ἀνθρώπους μέλανα
ἱμάτια ἔχοντας καὶ ἐν χρῶ κεκαρμένους πολλούς
ἐν ταύτῃ τῇ ἑορτῇ, ἵνα πρὸς τὴν ἐκκλησίαν ἤκοιεν,
ὥς δὴ συγγενεῖς ὄντες τῶν ἀπολωλότων, καὶ
Καλλιξενον ἔπεισαν ἐν τῇ βουλῇ κατηγορεῖν τῶν
στρατηγῶν. ἐντεῦθεν ἐκκλησίαν ἐποιοῦν, εἰς ἣν 9
ἡ βουλὴ εἰσήνεγκε τὴν ἑαυτῆς γνώμην Καλλιξένου
εἰπόντος τήνδε· Ἐπειδὴ τῶν τε κατηγορούντων
κατὰ τῶν στρατηγῶν καὶ ἐκείνων ἀπολογουμένων
ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀκηκόασι, διαψηφίσασθαι
Ἀθηναίους πάντας κατὰ φυλὰς· θεῖναι δὲ εἰς τὴν
φυλὴν ἐκάστην δύο ὑδρίας· ἐφ' ἐκάστη δὲ τῇ φυλῇ
κῆρυκα κηρύττειν, ὅτῳ δοκοῦσιν ἀδικεῖν οἱ στρατη-
γοὶ οὐκ ἀνελόμενοι τοὺς νικήσαντας ἐν τῇ ναυμαχίᾳ,
εἰς τὴν προτέραν ψηφίσασθαι, ὅτῳ δὲ μή, εἰς τὴν
ὑστέραν· ἂν δὲ δόξωσιν ἀδικεῖν, θανάτῳ ζημιῶσαι 10
καὶ τοῖς ἔνδεκα παραδοῦναι καὶ τὰ χρήματα δημο-
σιεῦσαι, τὸ δ' ἐπιδέκατον τῆς θεοῦ εἶναι. παρήλθε 11
δέ τις εἰς τὴν ἐκκλησίαν φάσκων ἐπὶ τεύχους
ἀλφίτων σωθῆναι· ἐπιστέλλειν δ' αὐτῷ τοὺς ἀπολ-

λυμένους, εἰν σωθῆ, ἀπαγγεῖλαι τῷ δήμῳ ὅτι οἱ
στρατηγοὶ οὐκ ἀνείλοντο τοὺς ἀρίστους ὑπὲρ τῆς
12 πατρίδος γενομένους. τὸν δὲ Καλλιξενον προσε-
καλέσαντο παράνομα φάσκοντες συγγεγραφέναι
Εὐρυπτόλεμός τε ὁ Πεισιάνακτος καὶ ἄλλοι τινές.
τοῦ δὲ δήμου ἔνιοι ταῦτα ἐπῆνουν, τὸ δὲ πλῆθος
ἐβόα δεινὸν εἶναι, εἰ μὴ τις ἐάσει τὸν δῆμον πρᾶτ-
13 τειν ὃ ἂν βούληται. καὶ ἐπὶ τούτοις εἰπόντος
Δυκίσκου καὶ τούτους τῇ αὐτῇ ψήφῳ κρίνεσθαι
ἥπερ καὶ τοὺς στρατηγούς, εἰν μὴ ἀφῶσι τὴν
κλήσιν, ἐπεθορύβησε πάλιν ὁ ὄχλος, καὶ ἤναγ-
14 κάσθησαν ἀφιέναι τὰς κλήσεις. τῶν δὲ πρυτᾶ-
νεῶν τινων οὐ φασκόντων προθήσειν τὴν διαψή-
φισιν παρὰ τὸν νόμον, αὐθις Καλλιξενος ἀναβάς
κατηγόρει αὐτῶν τὰ αὐτά. οἱ δὲ ἐβόων καλεῖν
15 τοὺς οὐ φάσκοντας. οἱ δὲ πρυτάνεις φοβηθέντες
ὡμολόγουν πάντες προθήσειν πλὴν Σωκράτους
τοῦ Σωφρονίσκου· οὗτος δ' οὐκ ἔφη ἀλλ' ἢ κατὰ
16 νόμον παντα ποιήσειν. μετὰ δὲ ταῦτα ἀναβάς
Εὐρυπτόλεμος ἔλεξεν ὑπὲρ τῶν στρατηγῶν τάδε·

Τὰ μὲν κατηγορήσων, ὦ ἄνδρες Ἀθηναῖοι,
ἀνέβην ἐνθάδε Περικλέους ἀναγκαίου μοι ὄντος καὶ
ἐπιτηδείου καὶ Διομέδοντος φίλου, τὰ δ' ὑπερ-
απολογησόμενος, τὰ δὲ συμβουλεύσων ἃ μοι δοκεῖ
17 ἄριστα εἶναι ἀπάσῃ τῇ πόλει. κατηγορῶ μὲν οὖν
αὐτῶν, ὅτι ἔπεισαν τοὺς συνάρχοντας, βουλομένους
πέμπειν γράμματα τῇ τε βουλῇ καὶ ὑμῖν, ὅτι
ἐπέταξαν τῷ Θηραμένει καὶ Θρασυβούλῳ τετταρά-
κοντα καὶ ἑπτὰ τριήρεσιν ἀνελεσθαι τοὺς ναυαγούς,
18 οἱ δὲ οὐκ ἀνείλοντο. εἴτα νῦν τὴν αἰτίαν κοινῇ

ἔχουσιν ἐκείνων ἰδίᾳ ἁμαρτάντων, καὶ ἀντὶ τῆς τότε φιλανθρωπίας νῦν ὑπ' ἐκείνων τε καὶ τινων ἄλλων ἐπιβουλευόμενοι κινδυνεύουσιν ἀπολέσθαι· οὐκ, ἂν ὑμεῖς γέ μοι πείθησθε τὰ δίκαια καὶ ὕσια 19 ποιοῦντες, καὶ ὅθεν μάλιστα τάληθῇ πείσεσθε καὶ οὐ μετανοήσαντες ὕστερον εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα εἰς θεοὺς τε καὶ ὑμᾶς αὐτούς. συμβουλευώ δ' ὑμῖν, ἐν οἷς οὐθ' ὑπ' ἐμοῦ οὐθ' ὑπ' ἄλλου οὐδενὸς ἔστιν ἐξαπατηθῆναι ὑμᾶς, καὶ τοὺς ἀδικοῦντας εἰδότες κολάσεσθε ἢ ἂν βούλησθε δίκη, καὶ ἅμα πάντας καὶ καθ' ἓνα ἕκαστον, εἰ μὴ πλέον ἀλλὰ μίαν ἡμέραν δόντες αὐτοῖς ὑπὲρ αὐτῶν ἀπολογήσασθαι, μὴ ἄλλοις μᾶλλον πιστεύοντες ἢ ὑμῖν αὐτοῖς. ἴστε δέ, ὦ ἄνδρες Ἀθηναῖοι, 20 πάντες ὅτι τὸ Κανωνοῦ ψήφισμά ἐστιν ἰσχυρότατον, ὃ κελεύει, ἐάν τις τὸν τῶν Ἀθηναίων δῆμον ἀδικῇ, δεδεμένον ἀποδικεῖν ἐν τῷ δήμῳ, καὶ ἐὰν καταγνωσθῇ ἀδικεῖν, ἀποθανεῖν εἰς τὸ βάραθρον ἐμβληθέντα, τὰ δὲ χρήματα αὐτοῦ δημευθῆναι καὶ τῆς θεοῦ τὸ ἐπιδέκατον εἶναι. κατὰ τοῦτο τὸ ψή- 21 φισμα κελεύω κρίνεσθαι τοὺς στρατηγούς καὶ νῆ Δία, ἂν ὑμῖν γε δοκῇ, πρῶτον Περικλέα τὸν ἐμοὶ προσήκοντα· αἰσχρὸν γάρ μοι ἐστιν ἐκείνον περὶ πλείονος ποιεῖσθαι ἢ τὴν ὅλην πόλιν. τοῦτο δ' εἰ 22 βούλεσθε, κατὰ τόνδε τὸν νόμον κρίνατε, ὅς ἐστιν ἐπὶ τοῖς ἱεροσύλοις καὶ προδόταις, ἐάν τις ἢ τὴν πόλιν προδιδῷ ἢ τὰ ἱερά κλέπτῃ, κριθέντα ἐν δικαστηρίῳ, ἂν καταγνωσθῇ, μὴ ταφῆναι ἐν τῇ Ἀττικῇ, τὰ δὲ χρήματα αὐτοῦ δημόσια εἶναι. τούτων ὅποτέρῳ βούλεσθε, ὦ ἄνδρες Ἀθηναῖοι, τῷ νόμῳ 23

κρινέσθωσαν οἱ ἄνδρες κατὰ ἓνα ἕκαστον διηρημένων
 τῆς ἡμέρας τριῶν μερῶν, ἐνὸς μὲν ἐν ᾧ συλλέγεσθαι
 ὑμᾶς δεῖ καὶ διαψηφίζεσθαι, ἐάν τε ἀδικεῖν δοκῶσιν
 ἐάν τε μή, ἐτέρου δ' ἐν ᾧ κατηγορῆσαι, ἐτέρου δ'
 24 ἐν ᾧ ἀπολογήσασθαι. τούτων δὲ γιγνομένων οἱ μὲν
 ἀδικοῦντες τεύξονται τῆς μεγίστης τιμωρίας, οἱ δ'
 ἀναίτιοι ἐλευθερωθήσονται ὑφ' ὑμῶν, ὧ Ἀθηναῖοι,
 25 καὶ οὐκ ἀδικοῦντες ἀπολοῦνται. ὑμεῖς δὲ κατὰ
 τὸν νόμον εὐσεβοῦντες καὶ εὐορκοῦντες κρινεῖτε καὶ
 οὐ συμπολεμήσετε Λακεδαιμονίοις τοὺς ἐκείνους
 ἐβδομηκόντα ναῦς ἀφελομένους καὶ νενικηκότας,
 26 τούτους ἀπολλύντες ἀκρίτους παρὰ τὸν νόμον. τί
 δὲ καὶ δεδιότες σφόδρα οὕτως ἐπείγεσθε; ἢ μὴ
 οὐχ ὑμεῖς ὃν ἂν βούλησθε ἀποκτείνετε καὶ ἐλευ-
 θερώσητε, ἂν κατὰ τὸν νόμον κρίνητε, ἀλλ' οὐκ
 ἂν παρὰ τὸν νόμον, ὥσπερ Καλλίξενος τὴν βουλήν
 27 ἔπεισεν εἰς τὸν δῆμον εἰσενεγκεῖν μιᾷ ψήφῳ; ἀλλ'
 ἴσως ἂν τινα καὶ οὐκ αἷτιον ὄντα ἀποκτείναιτε,
 μεταμελήσει δὲ ὕστερον. ἀναμνήσθητε ὡς ἀλγεινὸν
 καὶ ἀνωφελὲς ἦδη ἐστί, πρὸς δ' ἔτι καὶ περὶ θανάτου
 28 ἀνθρώπου ἡμαρτηκότες. δεινὰ δ' ἂν ποιήσατε,
 εἰ Ἀριστάρχῳ μὲν πρότερον τὸν δῆμον καταλύοντι,
 εἰτα δὲ Οἰνόην προδιδόντι Θηβαίοις πολεμίοις
 οὖσιν, ἔδοτε ἡμέραν ἀπολογήσασθαι ἢ ἐβούλετο
 καὶ τᾶλλα κατὰ τὸν νόμον προὔθετε, τοὺς δὲ στρα-
 τηγοὺς τοὺς πάντα ὑμῖν κατὰ γνώμην πράξαντας,
 νικήσαντας δὲ τοὺς πολεμίους, τῶν αὐτῶν τούτων
 29 ἀποστερήσετε. μὴ ὑμεῖς γε, ὧ Ἀθηναῖοι, ἀλλ'
 ἑαυτῶν ὄντας τοὺς νόμους, δι' οὓς μάλιστα μέγιστοί
 ἐστε, φυλάττοντες, ἄνευ τούτων μηδὲν πράττειν

πειρᾶσθε. ἐπανέλθετε δὲ καὶ ἐπ' αὐτὰ τὰ πρῶ-
 ματα, καθ' ἃ καὶ αἱ ἁμαρτίαι δοκοῦσι γεγενῆσθαι
 τοῖς στρατηγοῖς. ἐπεὶ γὰρ κρατήσαντες τῇ ναυ-
 μαχίᾳ εἰς τὴν γῆν κατέπλευσαν, Διομέδων μὲν
 ἐκέλευεν ἀναχθέντας ἐπὶ κέρως ἅπαντας ἀναιρεῖ-
 σθαι τὰ ναυάγια καὶ τοὺς ναυαγούς, Ἑρασινίδης
 δὲ ἐπὶ τοὺς πρὸς Μυτιλήνην πολεμίους τὴν ταχί-
 στην πλεῖν ἅπαντας· Θρασύλος δ' ἀμφοτέρα ἔφη
 γενέσθαι, ἂν τὰς μὲν αὐτοῦ καταλίπωσι, ταῖς δὲ
 ἐπὶ τοὺς πολεμίους πλέωσι· καὶ δοξάντων τούτων 30
 καταλιπεῖν τρεῖς ναῦς ἕκαστον ἐκ τῆς αὐτοῦ συμ-
 μορίας, τῶν στρατηγῶν ὀκτὼ ὄντων, καὶ τὰς τῶν
 ταξιάρχων δέκα καὶ τὰς Σαμίων δέκα καὶ τὰς τῶν
 ναυάρχων τρεῖς· αὗται ἅπασαι γίνονται ἑπτὰ καὶ
 τετταράκοντα, τέτταρες περὶ ἑκάστην ναῦν τῶν
 ἀπολωλυῶν δώδεκα οὐσῶν. τῶν δὲ καταλειφθέντων 31
 τριηράρχων ἦσαν καὶ Θρασύβουλος καὶ Θηραμένης,
 ὃς ἐν τῇ προτέρᾳ ἐκκλησίᾳ κατηγορεῖ τῶν στρατη-
 γῶν. ταῖς δὲ ἄλλαις ναυσὶν ἔπλεον ἐπὶ τὰς πολε-
 μίας. τί τούτων οὐχ ἱκανῶς καὶ καλῶς ἔπραξαν;
 οὐκοῦν δίκαιον τὰ μὲν πρὸς τοὺς πολεμίους μὴ
 καλῶςπραχθέντα τοὺς πρὸς τούτους ταχθέντας
 ὑπέχειν λόγον, τοὺς δὲ πρὸς τὴν ἀναίρεσιν, μὴ
 ποιήσαντας ἃ οἱ στρατηγοὶ ἐκέλευσαν, διότι οὐκ
 ἀνείλοντο κρίνεσθαι. τοσοῦτον δ' ἔχω εἰπεῖν ὑπὲρ 32
 ἀμφοτέρων ὅτι ὁ χειμὼν διεκώλυσε μηδὲν πράξαι
 ὧν οἱ στρατηγοὶ παρεσκευάσαντο. τούτων δὲ μάρ-
 τυρες οἱ σωθέντες ἀπὸ τοῦ αὐτομάτου, ὧν εἰς τῶν
 ἡμετέρων στρατηγῶν ἐπὶ καταδύσης νεῶς διασω-
 θεῖς, ὃν κελεύουσι τῇ αὐτῇ ψήφῳ κρίνεσθαι, καὶ

αὐτὸν τότε δεόμενον ἀναιρέσεως, ἥπερ τοὺς οὐ
 33 πράξαντας τὰ προσταχθέντα. μὴ τοίνυν, ὦ ἄνδρες
 Ἀθηναῖοι, ἀντὶ μὲν τῆς νικῆς καὶ τῆς εὐτυχίας
 ὅμοια ποιήσητε τοῖς ἡττημένοις τε καὶ ἀτυχοῦσιν,
 ἀντὶ δὲ τῶν ἐκ θεοῦ ἀναγκαίων ἀγνωμονεῖν δόξητε,
 προδοσίαν καταγοντες ἀντὶ τῆς ἀδυναμίας οὐχ
 ἱκανοὺς γενομένους διὰ τὸν χειμῶνα προῖξαι τὰ
 προσταχθέντα· ἀλλὰ πολὺ δικαιότερον στεφάνοις
 γεραίρειν τοὺς νικῶντας ἢ θανάτῳ ζημιοῦν πονηροῖς
 ἀνθρώποις πειθομένους.

34 Ταῦτ' εἰπὼν Εὐρυπτόλεμος ἔγραψε γνωμὴν
 κατὰ τὸ Κανωνοῦ ψήφισμα κρίνεσθαι τοὺς ἄνδρας
 δίχα ἕκαστον· ἡ δὲ τῆς βουλῆς ἦν μὲν ψήφῳ
 ἅπαντας κρίνειν. τούτων δὲ διαχειροτονουμένων
 τὸ μὲν πρῶτον ἔκριναν τὴν Εὐρυπτολέμου· ὑπομ-
 οσαμένου δὲ Μενεκλέους καὶ πάλιν διαχειροτονίας
 γενομένης ἔκριναν τὴν τῆς βουλῆς. καὶ μετὰ ταῦτα
 κατεψηφίσαντο τῶν νυυμαχησάντων στρατηγῶν
 35 ὀκτὼ ὄντων ἀπέθανον δὲ οἱ παρόντες ἕξ. καὶ οὐ
 πολλῷ χρόνῳ ὕστερον μετέμελε τοῖς Ἀθηναίοις,
 καὶ ἐψηφίσαντο, οὔτινες τὸν δῆμον ἐξηπάτησαν,
 προβολὰς αὐτῶν εἶναι καὶ ἐγγυητὰς καταστήσαι,
 ἕως ἂν κριθῶσιν, εἶναι δὲ καὶ Καλλίξενον τούτων.
 προῦβλήθησαν δὲ καὶ ἄλλοι τέτταρες καὶ ἐδέθησαν
 ὑπὸ τῶν ἐγγυησαμένων. ὕστερον δὲ στάσεώς τινος
 γενομένης, ἐν ᾗ Κλεοφῶν ἀπέθανεν, ἀπέδρασαν
 οὗτοι πρὶν κριθῆναι· Καλλίξενος δὲ κατελθὼν, ὅτε
 καὶ οἱ ἐκ Πειραίῳς εἰς τὸ ἄστυ, μισούμενος ὑπὸ
 πάντων λιμῷ ἀπέθανεν.

B.

Οἱ δ' ἐν τῇ Χίῳ μετὰ τοῦ Ἑτεονίκου στρατιῶται 1
 ὄντες, ἕως μὲν θέρος ἦν, ἀπὸ τε τῆς ὥρας ἐτρέφοντο
 καὶ ἐργαζόμενοι μισθοῦ κατὰ τὴν χώραν· ἐπεὶ δὲ
 χειμῶν ἐγένετο καὶ τροφὴν οὐκ εἶχον γυμνοὶ τε
 ἦσαν καὶ ἀνυπόδητοι, συνίσταντο ἀλλήλοις καὶ
 συνετίθεντο ὡς τῇ Χίῳ ἐπιθησόμενοι· οἷς δὲ ταῦτα
 ἀρέσκοι κάλαμον φέρειν ἐδόκει, ἵνα ἀλλήλους μά-
 θοιεν ὅποσοι εἶησαν. πυθόμενος δὲ τὸ σύνθημα ὁ 2
 Ἑτεόνικος ἀπόρως μὲν εἶχε τί χρῶτο τῷ πράγ-
 ματι, διὰ τὸ πλῆθος τῶν καλαμηφόρων· τό τε
 γὰρ ἐκ τοῦ ἐμφανοῦς ἐπιχειρήσαι σφαλερὸν ἐδόκει
 εἶναι, μὴ εἰς τὰ ὄπλα ὀρμήσωσι καὶ τὴν πόλιν
 κατασχόντες καὶ πολέμιοι γενόμενοι ἀπολέσωσι
 πάντα τὰ πράγματα, ἂν κρατήσωσι, τό τ' αὖ
 ἀπολλύναι ἀνθρώπους συμμάχους πολλοὺς δεινὸν
 ἐφαίνετο εἶναι, μὴ τινα καὶ εἰς τοὺς ἄλλους Ἕλλη-
 νας διαβολὴν σχοίεν καὶ οἱ στρατιῶται δύσνοι 3
 πρὸς τὰ πράγματα ὧσιν ἀναλαβὼν δὲ μεθ' ἑαυτοῦ 3
 ἄνδρας πεντεκαίδεκα ἐγχειρίδια ἔχοντας ἐπορεύετο
 κατὰ τὴν πόλιν, καὶ ἐντυχὼν τινὶ ὀφθαλμιῶντι
 ἀνθρώπῳ ἀπιόντι ἐξ ἰατροῦ, κάλαμον ἔχοντι,
 ἀπέκτεινε. θορύβου δὲ γενομένου καὶ ἐρωτῶντων 4
 τινῶν διὰ τί ἀπέθανεν ὁ ἄνθρωπος παραγγέλλειν
 ἐκέλευεν ὁ Ἑτεόνικος, ὅτι τὸν κάλαμον εἶχε. κατὰ
 δὲ τὴν παραγγελίαν ἐρρίπτουν πάντες ὅσοι εἶχον
 τοὺς καλάμους, αἰὲς ὁ ἀκούων δεδιὼς μὴ ὀφθείη
 ἔχων. μετὰ δὲ ταῦτα ὁ Ἑτεόνικος συγκαλέσας 5

- τοὺς Χίους χρήματα ἐκέλευσε συνενεγκεῖν, ὅπως οἱ ναῦται λάβωσι μισθὸν καὶ μὴ νεωτερίσωσί τι· οἱ δὲ εἰσήνεγκαν· ἅμα δὲ εἰς τὰς ναῦς ἐσήμηνεν εἰσβαίνειν· προσίων δὲ ἐν μέρει παρ' ἐκάστην ναὺν παρεθάρρυνέ τε καὶ παρήνει πολλά, ὥς τοῦ γεγενημένου οὐδὲν εἰδώς, καὶ μισθὸν ἐκάστῳ μηνὸς
- 6 διέδωκε. μετὰ δὲ ταῦτα οἱ Χίοι καὶ οἱ ἄλλοι σύμμαχοι συλλεγόντες εἰς Ἔφεσον ἐβουλεύσαντο περὶ τῶν ἐνεστηκότων πραγμάτων πέμπειν εἰς Λακεδαίμονα πρέσβεις ταῦτά τε ἐροῦντας καὶ Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς, εὖ φερόμενον παρὰ τοῖς συμμάχοις κατὰ τὴν προτέραν ναυαρχίαν, ὅτε καὶ τὴν ἐν Νοτίῳ ἐνίκησε ναυμαχίαν.
- 7 καὶ ἀπεπέμφθησαν πρέσβεις, σὺν αὐτοῖς δὲ καὶ παρὰ Κύρου ταῦτά λέγοντες ἄγγελοι. οἱ δὲ Λακεδαιμόνιοι ἔδωσαν τὸν Λύσανδρον ὥς ἐπιστολέα, ναύαρχον δὲ Ἀρακὸν· οὐ γὰρ νόμος αὐτοῖς δις τὸν αὐτὸν ναυαρχεῖν· τὰς μέντοι ναῦς παρέδωκαν Λυσάνδρῳ, ἐτῶν ἤδη τῷ πολέμῳ πέντε καὶ εἴκοσι παρεληλυθότων.
- 8 Τούτῳ δὲ τῷ ἐνιαυτῷ καὶ Κῦρος ἀπέκτεινεν Αὐτοβοισάκην καὶ Μιτραῖον, υἱεῖς ὄντας τῆς Δαρειαίου ἀδελφῆς τῆς τοῦ Ξέρξου τοῦ Δαρείου πατρός, ὅτι αὐτῷ ἀπαντῶντες οὐ διέωσαν διὰ τῆς κόρης τὰς χεῖρας, ὃ ποιοῦσι βασιλεῖ μόνον· [ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χεῖρίς, ἐν ἣ τὴν χεῖρα ἔχων
- 9 οὐδὲν ἂν δύναίτο ποιῆσαι]. Ἱεραμένης μὲν οὖν καὶ ἡ γυνὴ ἔλεγον πρὸς Δαρειαῖον δεινὸν εἶναι εἰ περιόψεται τὴν λίαν ὕβριν τούτου· ὃ δὲ αὐτὸν μεταπέμπεται ὥς ἀρρωστών, πέμψας ἀγγέλους.

Α. C. 405. Τῷ δ' ἐπιόντι ἔτει, ἐπὶ Ἀρχύτα μὲν 10
 ἐφορευόντος, ἄρχοντος δ' ἐν Ἀθήναις
 Ἀλεξίου, Λύσανδρος ἀφικόμενος εἰς Ἐφεσον μετε-
 πέμψατο Ἑτεόνικον ἐκ Χίου σὺν ταῖς ναυσὶ καὶ
 τὰς ἄλλας πάσας συνήθροισεν, εἴ ποὺ τις ἦν, καὶ
 ταύτας τ' ἐπεσκεύαζε καὶ ἄλλας ἐν Ἀντάνδρῳ ἐναυ-
 πηγείτο. ἐλθὼν δὲ παρὰ Κῦρον χρήματα ἤτει· ὁ δ' 11
 αὐτῷ εἶπεν ὅτι τὰ μὲν παρὰ βασιλέως ἀνηλωμένα
 εἴη καὶ ἔτι πλείω πολλῶ, δεικνύων ὅσα ἕκαστος
 τῶν ναυάρχων ἔχοι, ὅμως δ' ἔδωκε. λαβὼν δὲ ὁ 12
 Λύσανδρος τὰργύριον ἐπὶ τὰς τριήρεις τριηράρχους
 ἐπέστησε καὶ τοῖς ναύταις τὸν ὀφειλόμενον μισθὸν
 ἀπέδωκε. παρεσκευάζοντο δὲ καὶ οἱ τῶν Ἀθηναίων
 στρατηγοὶ πρὸς τὸ ναυτικὸν ἐν τῇ Σάμῳ.

Κῦρος δ' ἐπὶ τούτοις μετεπέμψατο Λύσανδρον, 13
 ἐπεὶ αὐτῷ παρὰ τοῦ πατρὸς ἦκεν ἄγγελος λέγων
 ὅτι ἄρρωστών ἐκείνον καλοῖη, ὣν ἐν Θαμνηρίοις τῆς
 Μηδίας ἐγγὺς Καδουσίῳ, ἐφ' οὗς ἐστράτευσεν
 ἀφεστῶτας. ἦκοντα δὲ Λύσανδρον οὐκ εἶα ναυμα- 14
 χεῖν πρὸς Ἀθηναίους, εἰ μὴ πολλῶ πλείους ναῦς
 ἔχη· εἶναι γὰρ χρήματα πολλὰ καὶ βασιλεῖ καὶ
 αὐτῷ, ὥστε τούτου ἕνεκεν πολλὰς πληροῦν. παρέ-
 δειξε δ' αὐτῷ πάντα τοὺς φόρους τοὺς ἐκ τῶν
 πόλεων, οἱ αὐτῷ ἴδιοι ἦσαν, καὶ τὰ περιττὰ χρήματα
 ἔδωκε καὶ ἀναμνήσας ὡς εἶχε φιλίας πρὸς τε τὴν
 τῶν Λακεδαιμονίων πόλιν καὶ πρὸς Λύσανδρον ἰδίᾳ,
 ἀνέβαινε παρὰ τὸν πατέρα.

Λύσανδρος δ', ἐπεὶ αὐτῷ Κῦρος πάντα παραδοὺς 15
 τὰ αὐτοῦ πρὸς τὸν πατέρα ἄρρωστοῦντα μετὰπεμπ-
 τος ἀνέβαινε, μισθὸν διαδοὺς τῇ στρατιᾷ ἀνήχθη

- τῆς Καρίας εἰς τὸν Κεράμειον κόλπον. καὶ προσβαλὼν πόλει τῶν Ἀθηναίων συμμάχῳ ὄνομα Κεδρεΐαις τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ καὶ ἐξηνδραπόδισεν. ἦσαν δὲ μιξοβάρβαροι οἱ ἔνοι-
 16 κοῦντες. ἐκεῖθεν δὲ ἀπέπλευσεν εἰς Ῥόδον. οἱ δ' Ἀθηναῖοι ἐκ τῆς Σάμου ὀρμώμενοι τὴν βασιλέως κακῶς ἐποιοῦν, καὶ ἐπὶ τὴν Χίον καὶ τὴν Ἐφεσον ἐπέπλεον, καὶ παρεσκευάζοντο πρὸς ναυμαχίαν, καὶ στρατηγούς πρὸς τοῖς ὑπάρχουσι προσείλυντο Μέ-
 17 νανδρον, Τυδέα, Κηφισόδοτον. Λύσανδρος δ' ἐκ τῆς Ῥόδου παρὰ τὴν Ἰωνίαν ἐκπλεῖ πρὸς τὸν Ἑλλήσποντον πρὸς τε τῶν πλοίων τὸν ἔκπλεον καὶ ἐπὶ τὰς ἀφεστηκυίας αὐτῶν πόλεις. ἀνήγοντο δὲ καὶ οἱ Ἀθηναῖοι ἐκ τῆς Χίου πελάγιοι· ἡ γὰρ Ἀσία
 18 πολεμία αὐτοῖς ἦν· Λύσανδρος δ' ἐξ Ἀβύδου παρέπλει εἰς Λάμψακον σύμμαχον οὖσαν Ἀθηναίων· καὶ οἱ Ἀβυδηνοὶ καὶ οἱ ἄλλοι παρήσαν πεζῇ· ἡγείτο δὲ
 19 Θώραξ Λακεδαιμόνιος. προσβαλόντες δὲ τῇ πόλει αἰροῦσι κατὰ κράτος, καὶ διήρπασαν οἱ στρατιῶται οὖσαν πλουσίαν καὶ οἶνου καὶ σίτου καὶ τῶν ἄλλων ἐπιτηδείων πλήρη· τὰ δὲ ἐλεύθερα σώματα πάντα
 20 ἀφήκε Λύσανδρος. οἱ δ' Ἀθηναῖοι κατὰ πόδας πλέοντες ὠρμίσαντο τῆς Χερρονήσου ἐν Ἐλαιούντι ναυσὶν ὀγδοήκοντα καὶ ἑκατόν. ἐνταῦθα δὲ ἀριστοποιουμένοις αὐτοῖς ἀγγέλλεται τὰ περὶ Λάμψακον,
 21 καὶ εὐθὺς ἀνήχθησαν εἰς Σηστόν. ἐκεῖθεν δ' εὐθὺς ἐπισιτισάμενοι ἔπλευσαν εἰς Αἰγὸς ποταμούς ἀντίον τῆς Λαμψάκου· διέχει δ' ὁ Ἑλλήσποντος ταύτη
 22 σταδίους ὡς πεντεκαίδεκα. ἐνταῦθα δὲ ἔδειπνοιοῦντο. Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτί, ἐπεὶ

ὄρθρος ἦν, ἐσήμηνεν εἰς τὰς ναῦς ἀριστοποιησαμέ-
 νους εἰσβαίνειν, πάντα δὲ παρασκευασάμενος ὥς
 εἰς ναυμαχίαν καὶ τὰ παραβλήματα παραβαλὼν
 προεῖπεν ὥς μηδεὶς κινήσοιτο ἐκ τῆς τάξεως μηδὲ
 ἀνάξοιτο. οἱ δὲ Ἀθηναῖοι ἅμα τῷ ἡλίῳ ἀνίσχοντι 23
 ἐπὶ τῷ λιμένι παρετάξαντο ἐν μετώπῳ ὥς εἰς ναυ-
 μαχίαν. ἐπεὶ δὲ οὐκ ἀντανήγαγε Λύσανδρος, καὶ
 τῆς ἡμέρας ὀψὲ ἦν, ἀπέπλευσαν πάλιν εἰς τοὺς
 Αἰγὸς ποταμούς. Λύσανδρος δὲ τὰς ταχίστας 24
 τῶν νεῶν ἐκέλευσεν ἔπεσθαι τοῖς Ἀθηναίοις, ἐπει-
 δὴν δὲ ἐκβῶσι, κατιδόντας ὅτι ποιοῦσιν ἀποπλεῖν
 καὶ αὐτῷ ἐξαγγεῖλαι. καὶ οὐ πρότερον ἐξεβίβασεν
 ἐκ τῶν νεῶν πρὶν αὐταὶ ἤκον. ταῦτα δ' ἐποίη-
 τέτταρας ἡμέρας· καὶ οἱ Ἀθηναῖοι ἐπανήγοντο.
 Ἀλκιβιάδης δὲ κατιδὼν ἐκ τῶν τειχῶν τοὺς μὲν 25
 Ἀθηναίους ἐν αἰγιαλῷ ὁρμοῦντας καὶ πρὸς οὐδεμιᾷ
 πόλει, τὰ δ' ἐπιτήδεια ἐκ Σηστοῦ μετιόντας πεντε-
 καίδεκα σταδίους ἀπὸ τῶν νεῶν, τοὺς δὲ πολεμίους
 ἐν λιμένι καὶ πρὸς πύλει ἔχοντας πάντα, οὐκ ἐν
 καλῷ ἔφη αὐτοὺς ὀρμεῖν, ἀλλὰ μεθορμίσαι εἰς
 Σηστὸν παρῆναι πρὸς τε λιμένα καὶ πρὸς πόλιν·
 οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε. οἱ 26
 δὲ στρατηγοί, μάλιστα δὲ Τυδεὺς καὶ Μένανδρος,
 ἀπιέναι αὐτὸν ἐκέλευσαν· αὐτοὶ γὰρ νῦν στρατη-
 γεῖν, οὐκ ἐκείνουν. καὶ ὁ μὲν ὄχρητο. Λύσανδρος π
 δ', ἐπεὶ ἦν ἡμέρα πέμπτη ἐπιπλέουσι τοῖς Ἀθη-
 ναίοις, εἶπε τοῖς παρ' αὐτοῦ ἐπομένους, ἐπὴν κατ-
 ιδωσιν αὐτοὺς ἐκβεβηκότας καὶ ἐσκεδασμένους κατὰ
 τὴν Χερρόνησον, ὅπερ ἐποίουν πολλὸ μᾶλλον καθ'
 ἐκάστην ἡμέραν τὰ τε σιτία πόρρωθεν ὠνούμενοι

καὶ καταφρονούντες δὴ τοῦ Λυσάνδρου, ὅτι οὐκ
 ἀντανήγην, ἀποπλέοντας τοῦμπαλιν παρ' αὐτὸν
 ἀραι ἀσπίδα κατὰ μέσον τὸν πλοῦν. οἱ δὲ ταῦτα
 28 ἐποίησαν ὡς ἐκέλευσε. Λύσανδρος δ' εὐθὺς ἐσή-
 μνηε τὴν ταχίστην πλεῖν· συμπαρῆει δὲ καὶ Θώραξ
 τὸ πεζὸν ἔχων. Κόνων δὲ ἰδὼν τὸν ἐπίπλουν ἐσή-
 μνηεν εἰς τὰς ναῦς βοηθεῖν κατὰ κράτος. διεσκε-
 δασμένων δὲ τῶν ἀνθρώπων θυτῶν, αἱ μὲν τῶν
 νεῶν δίκροτοι ἦσαν, αἱ δὲ μονόκροτοι, αἱ δὲ παν-
 τελῶς κεναί· ἡ δὲ Κόνωνος καὶ ἄλλαι περὶ αὐτὸν
 ἐπτὰ πλήρεις ἀνήχθησαν ἀθρόαι καὶ ἡ Πάραλος,
 τὰς δ' ἄλλας πάσας Λύσανδρος ἔλαβε πρὸς τῇ
 γῇ. τοὺς δὲ πλείστους ἀνδρας ἐν τῇ γῇ συνέλεξεν
 29 οἱ δὲ καὶ ἔφυγον εἰς τὰ τειχύδρια. Κόνων δὲ ταῖς
 ἐννέα ναυσὶ φεύγων, ἐπεὶ ἔγνω τῶν Ἀθηναίων τὰ
 πράγματα διεφθαρμένα, κατασχὼν ἐπὶ τὴν Ἀβαρ-
 νίδα τὴν Λαμφάκου ἄκραν ἔλαβεν αὐτόθεν τὰ
 μεγάλα τῶν Λυσάνδρου νεῶν ἰστία, καὶ αὐτὸς μὲν
 ὀκτὼ ναυσὶν ἀπέπλευσε παρ' Εὐαγόραν εἰς Κύπρον,
 ἡ δὲ Πάραλος εἰς τὰς Ἀθήνας, ἀπαγγέλλουσα τὰ
 30 γεγονότα. Λύσανδρος δὲ τὰς τε ναῦς καὶ τοὺς
 αἰχμαλώτους καὶ τὰλλα πάντα εἰς Λάμφακον
 ἀπήγαγεν, ἔλαβε δὲ καὶ τῶν στρατηγῶν ἄλλους
 τε καὶ Φιλοκλέα καὶ Ἀδείμαντον. ἥ δ' ἡμέρα
 ταῦτα κατειργάσατο, ἔπεμψε Θεόπομπον τὸν Μι-
 λήσιον ληστήν εἰς Λακεδαίμονα, ἀπαγγελοῦντα τὰ
 31 γεγονότα, ὃς ἀφικόμενος τριταῖος ἀπήγγειλε. μετὰ
 δὲ ταῦτα Λύσανδρος ἀθροίσας τοὺς συμμάχους
 ἐκέλευσε βουλευέσθαι περὶ τῶν αἰχμαλώτων. ἐν-
 ταῦθα δὴ κατηγορεῖαι ἐγίνοντο πολλαὶ τῶν Ἀθη-

ναίων, ἃ τε ἤδη παρανενομήκεσαν καὶ ἃ ἐψηφισ-
μένοι ἦσαν ποιεῖν, εἰ κρατήσκειαν τῇ ναυμαχίᾳ, τὴν
δεξιὰν χεῖρα ἀποκόπτειν τῶν ζωγρηθέντων πάντων,
καὶ ὅτι λαβόντες δύο τριήρεις, Κορινθίαν καὶ
Ἀνδρίαν, τοὺς ἄνδρας ἐξ αὐτῶν πάντας κατακρημ-
νίσκειαν· Φιλοκλῆς δ' ἦν στρατηγὸς τῶν Ἀθηναίων,
ὃς τούτους διέφθειρεν. ἐλέγετο δὲ καὶ ἄλλα πολλά, ³²
καὶ ἔδοξεν ἀποκτεῖναι τῶν αἰχμαλώτων ὅσοι ἦσαν
Ἀθηναῖοι πλην Ἀδειμάντου, ὅτι μόνος ἐπελάβετο
ἐν τῇ ἐκκλησίᾳ τοῦ περὶ τῆς ἀποτομῆς τῶν χειρῶν
ψηφίσματος· ἡτιάθη μέντοι ὑπὸ τινων προδοῦναι
τὰς ναῦς. Λύσανδρος δὲ Φιλοκλέα πρῶτον ἐρω-
τήσας, ὃς τοὺς Ἀνδρίους καὶ Κορινθίους κατεκρήμ-
νισε, τί εἴη ἄξιος παθεῖν ἀρξάμενος εἰς Ἑλλήνας
παρανομεῖν, ἀπέσφαξεν.

Ἐπεὶ δὲ τὰ ἐν τῇ Λαμψάκῃ κατεστήσατο, ²
ἐπλεῖ ἐπὶ τὸ Βυζάντιον καὶ Καλχηδόνα. οἱ δ'
αὐτὸν ὑπεδέχοντο, τοὺς τῶν Ἀθηναίων φρουροὺς
ὑποσπόνδους ἀφέντες. οἱ δὲ προδόντες Ἀλκιβιάδῃ
τὸ Βυζάντιον τότε μὲν ἔφυγον εἰς τὸν Πόντον,
ὑστερον δ' εἰς Ἀθήνας καὶ ἐγένοντο Ἀθηναῖοι.
Λύσανδρος δὲ τοὺς τε φρουροὺς τῶν Ἀθηναίων ³
καὶ εἴ τινα πού ἄλλον ἴδοι Ἀθηναῖον, ἀπέπεμπε
εἰς τὰς Ἀθήνας, διδούς ἐκεῖσε μόνον πλέουσιν
ἀσφάλειαν, ἄλλοσε δ' οὐ, εἰδὼς ὅτι ὅσῳ ἂν πλείους
συλλεγῶσιν εἰς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θάττον
τῶν ἐπιτηδείων ἐνδεῖαν ἔσεσθαι. καταλιπὼν δὲ
Βυζαντίου καὶ Καλχηδόνης Σθενέλαον ἀρμοστήν
Λάκωνα, αὐτὸς ἀποπλεύσας εἰς Λάμψακον τὰς ναῦς
ἐπεσκεύαζεν.

3 Ἐν δὲ ταῖς Ἀθήναις τῆς Παράλου ἀφικομένης
 νυκτὸς ἐλέγετο ἡ συμφορά, καὶ οἰμωγῇ ἐκ τοῦ
 Πειραιῶς διὰ τῶν μακρῶν τειχῶν εἰς ἄστυ διήκεν,
 ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων· ὥστ' ἐκείνης τῆς
 νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας 27c4
 πενθοῦντες, ἀλλὰ πολὺ μᾶλλον ἔτι αὐτοὶ ἑαυτούς,
 πείσεσθαι νομίζοντες οἷα ἐποίησαν Μηλίους τε
 Λακεδαιμονίων ἀποίκους ὄντας, κρατήσαντες πο-
 λιορκίᾳ, καὶ Ἰστιαίας καὶ Σκιωναίους καὶ Τρω-
 ναίους καὶ Αἰγινήτας καὶ ἄλλους πολλοὺς τῶν
 4 Ἑλλήνων. τῇ δ' ὑστεραίᾳ ἐκκλησίαν ἐποίησαν, ἐν
 ᾗ ἔδοξε τοὺς τε λιμένας ἀποχωῶσαι πλὴν ἐνὸς καὶ τὰ
 τεῖχη εὐτρεπίζειν καὶ φυλακὰς ἐφιστάναι καὶ τὰλλα
 πάντα ὡς εἰς πολιορκίαν παρασκευάζειν τὴν πόλιν.
 καὶ οὗτοι μὲν περὶ ταῦτα ἦσαν.

5 Λύσανδρος δ' ἐκ τοῦ Ἑλλησπόντου ναυσὶ διακοσ-
 αῖς ἀφικόμενος εἰς Λέσβον κατεσκευάσατο τὰς τε
 ἄλλας πόλεις ἐν αὐτῇ καὶ Μυτιλήνῃ· εἰς δὲ τὰ ἐπὶ
 Θράκης χωρία ἔπεμψε δέκα τριήρεις ἔχοντα Ἐτεό-
 νικον, ὃς τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέ-
 6 στησεν. εὐθύς δὲ καὶ ἡ ἄλλη Ἑλλὰς ἀφειστήκει
 Ἀθηναίων μετὰ τὴν ναυμαχίαν πλὴν Σαμίων· οὗτοι
 δὲ σφαγὰς τῶν γνωρίμων ποιήσαντες κατεῖχον τὴν
 7 πόλιν. Λύσανδρος δὲ μετὰ ταῦτα ἔπεμψε πρὸς
 Ἀγίν τε εἰς Δεκέλειαν καὶ εἰς Λακεδαίμονα ὅτι
 προσπλεῖ σὺν διακοσαῖς ναυσί. Λακεδαιμόνιοι δὲ
 ἐξήρσαν πανδημεὶ καὶ οἱ ἄλλοι Πελοποννήσιοι πλὴν
 Ἀργείων, παραγγείλαντος τοῦ ἑτέρου Λακεδαιμονίων
 8 βασιλέως Πausανίου. ἐπεὶ δ' ἅπαντες ἠθροίσθη-
 σαν, ἀναλαβὼν αὐτοὺς πρὸς τὴν πόλιν ἐστρατοπέ-

δευσεν ἐν τῇ Ἀκαδημείᾳ τῷ καλουμένῳ γυμνασίῳ. Λύσανδρος δὲ ἀφικόμενος εἰς Αἴγινα ἀπέδωκε τὴν πόλιν Αἰγινήταις, ὅσους ἐδύνατο πλείστους ἀθροίσας αὐτῶν, ὡς δ' αὐτως καὶ Μηλίοις καὶ τοῖς ἄλλοις ὅσοι τῆς αὐτῶν ἐστέροντο. μετὰ δὲ τοῦτο (δηώσας) Σαλαμίνα ὤρμισατο πρὸς τὸν Πειραιᾶ ναυσὶ πεντηκοντα καὶ ἑκατὸν, καὶ τὰ πλοῖα εἶργε τοῦ εἰσπλου.

Οἱ δ' Ἀθηναῖοι πολιορκούμενοι κατὰ γῆν καὶ κατὰ θάλατταν ἠπόρουν τί χρῆ ποιεῖν, οὔτε νεῶν οὔτε συμμάχων αὐτοῖς ὄντων οὔτε σίτου ἐνόμιζον δ' οὐδεμίαν εἶναι σωτηρίαν τοῦ μὴ παθεῖν ἃ οὐ τιμωρούμενοι ἐποίησαν, ἀλλὰ διὰ τὴν ὕβριν ἠδίκουν ἀνθρώπους μικροπολίτας οὐδ' ἐπὶ μιᾷ αἰτίᾳ ἑτέρα ἢ ὅτι ἐκείνοις συνεμάχουν. διὰ ταῦτα τοὺς ἀτίμους ἐπιτίμους ποιήσαντες (ἐκαρτέρουν) καὶ ἀποθησκόντων ἐν τῇ πόλει λιμῇ πολλῶν οὐ διελέγοντο περὶ διαλλαγῆς. ἐπεὶ δὲ παντελῶς ἤδη ὁ σίτος ἐπελελειόμην, ἐπεμψαν πρέσβεις παρ' Ἀγιν, βουλόμενοι σύμμαχοι εἶναι Λακεδαιμονίοις ἔχοντες τὰ τεῖχη καὶ τὸν Πειραιᾶ, καὶ ἐπὶ τούτοις συνθήκας ποιεῖσθαι. ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτός. ἐπεὶ δ' ἀπήγγειλαν οἱ πρέσβεις ταῦτα τοῖς Ἀθηναίοις, ἐπεμψαν αὐτοὺς εἰς Λακεδαίμονα. οἱ δ' ἐπεὶ ἦσαν ἐν Σελλασίᾳ πλησίον τῆς Λακωνικῆς καὶ ἐπύθοντο οἱ ἔφοροι αὐτῶν ἃ ἔλεγον, ὄντα οἷάπερ καὶ πρὸς Ἀγιν, αὐτόθεν αὐτοὺς ἐκέλευον ἀπιέναι, καὶ εἴ τι δέονται εἰρήνης, κάλλιον ἦκειν βουλευσαμένους. οἱ δὲ πρέσβεις ἐπεὶ ἦκον οἴκαδε καὶ ἀπήγγειλαν ταῦτα εἰς τὴν πόλιν, ἀθυμία ἐνέπεσε πᾶσιν· ὥντο γὰρ ἀνδραπο-

διορθήσεσθαι, καὶ ἕως ἂν πέμπωσιν ἑτέρους πρέσ-
 15 βεις, πολλοὺς τῷ λιμῷ ἀπολείσθαι. περὶ δὲ τῶν
 τειχῶν τῆς καθαιρέσεως οὐδεὶς ἐβούλετο συμβου-
 λεύειν. Ἀρχέστρατος γὰρ εἰπὼν ἐν τῇ βουλῇ Λακε-
 δαιμονίοις κράτιστον εἶναι ἐφ' οἷς προὔκαλουντο
 εἰρήνην ποιεῖσθαι, ἐδέθη' προὔκαλουντο δὲ τῶν
 μακρῶν τειχῶν ἐπὶ δέκα σταδίου καθελεῖν ἑκατέρου
 ἐγένετο δὲ ψήφισμα μὴ (ἐξεῖναι περὶ τούτων συμ-
 16 βουλεύειν. τοιούτων δὲ ὄντων Θηραμένης ἐν ἐκκλη-
 σίᾳ εἶπεν ὅτι εἰ βούλονται αὐτὸν πέμψαι παρὰ
 Λύσανδρον, εἰδὼς ἥξει Λακεδαιμονίους πότερον ἐξ-
 ανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέχουσι
 περὶ τῶν τειχῶν ἢ πίστεως ἕνεκα. πεμφθεὶς δὲ
 διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλείω,
 ἐπιτηρῶν ὁπότε Ἀθηναῖοι ἔμελλον διὰ τὸ ἐπιλελ-
 οιπέναι τὸν σῖτον ἅπαντα ὅ,τι τις λέγοι ὁμολογ-
 17 ῆσειν. | ἐπεὶ δ' ἦκε τετάρτῳ μηνί, ἀπήγγειλεν ἐν
 ἐκκλησίᾳ ὅτι αὐτὸν Λύσανδρος ἕως μὲν κατέχοι,
 εἶτα κελεύοι εἰς Λακεδαίμονα ἵεναι· οὐ γὰρ εἶναι
 κύριος ὧν ἐρωτᾷτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς ἐφόρους.
 μετὰ ταῦτα ἤρέθη πρεσβευτῆς εἰς Λακεδαίμονα
 18 αὐτοκράτωρ δέκατος αὐτός. | Λύσανδρος δὲ τοῖς
 ἐφόροις ἔπεμψεν ἀγγελοῦντα μετ' ἄλλων Λακεδα-
 μονίων Ἀριστοτέλην, φυγάδα Ἀθηναίων ὄντα, ὅτι
 ἀποκρίναιτο Θηραμένει ἐκείνους κυρίους εἶναι εἰρή-
 19 νης καὶ πολέμου. Θηραμένης δὲ καὶ οἱ ἄλλοι πρέσ-
 βεις ἐπεὶ ἦσαν ἐν Σελλασίᾳ, ἐρωτῶμενοι δὲ ἐπὶ τίνι
 λόγῳ ἦκοιεν εἶπον ὅτι αὐτοκράτορες περὶ εἰρήνης,
 μετὰ ταῦτα οἱ ἔφοροι καλεῖν ἐκέλευον αὐτούς. ἐπεὶ
 δ' ἦκον, ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἀντέλεγον Κορίν-

θιοι καὶ Θηβαῖοι μάλιστα, πολλοὶ δὲ καὶ ἄλλοι τῶν Ἑλλήνων, μὴ σπένδεσθαι Ἀθηναίους, ἀλλ' ἐξαιρεῖν. Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν Ἑλληνίδα ἀν-
 δραποδιεῖν μέγα ἀγαθὸν εἰργασμένην ἐν τοῖς μεγίσ-
 τοις κινδύνοις γενομένοις τῇ Ἑλλάδι, ἀλλ' ἐποι-
 οὔντο εἰρήνην ἐφ' ᾧ τὰ τε μακρὰ τεῖχῃ καὶ τὸν
 Πειραιᾶ καθελόντας καὶ τὰς ναῦς ἵπλῃ δώδεκα
 παραδόντας καὶ τοὺς φυγάδας καθέντας τὸν αὐτὸν
 ἐχθρὸν καὶ φίλον νομίζοντας Λακεδαιμονίοις ἐπεσ-
 θαι καὶ κατὰ γῆν καὶ κατὰ θάλατταν ὅποι ἀν ἡγῶν-
 ται. Θηραμένης δὲ καὶ οἱ σὺν αὐτῷ πρέσβεις ἔπαν-
 ἔφερον ταῦτα εἰς τὰς Ἀθήνας. εἰσιόντας δ' αὐτοὺς
 ὄχλος περιεχεῖτο πολὺς, φοβούμενοι μὴ ἄπρακτοι
 ἦκοιεν· οὐ γὰρ ἔτι ἐνεχώρει μέλλειν διὰ τὸ πλῆθος
 τῶν ἀπολλυμένων τῷ λιμῷ. τῇ δ' ὕστεραία ἀπήγ-
 γελλον οἱ πρέσβεις ἐφ' οἷς οἱ Λακεδαιμόνιοι ποι-
 οῦντο τὴν εἰρήνην· προηγόρει δὲ αὐτῶν Θηραμένης,
 λέγων ὡς χρή πείθεσθαι Λακεδαιμονίοις καὶ τὰ
 τεῖχῃ περιαιρεῖν. ἀντειπόντων δὲ τινων αὐτῷ, πολὺ
 δὲ πλειόνων συνεπαινεσάντων, ἔδοξε δέχεσθαι τὴν
 εἰρήνην. μετὰ δὲ ταῦτα Δύσανδρός τε κατέπλει εἰς
 τὸν Πειραιᾶ καὶ οἱ φυγάδες κατήεσαν καὶ τὰ τεῖχῃ
 κατέσκαπτον ὑπ' αὐλητρίδων πολλῇ προθυμίᾳ, νομί-
 ζοντες ἐκείνην τὴν ἡμέραν τῇ Ἑλλάδι ἄρχειν τῆς
 ἐλευθερίας.

Καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ μεσοῦντι Διονύσιος καὶ
 ὁ Ἑρμοκράτους Σύρακόσιος ἐτυράνησε, μάχῃ μὲν
 πρότερον ἡττηθέντων ὑπὸ Συρακοσίων Καρχηδο-
 νίων, σπάνει δὲ σίτου ἐλόντων Ἀκράγαντα, ἐκλι-
 πόντων τῶν Σικελιωτῶν τὴν πόλιν.

- 3 Α. C. 404. Τῷ δ' ἐπιόντι ἔτει, ᾧ ἦν Ὀλυμπιάς, ἡ
 τὸ στάδιον ἐνέκα Κροκίνας Θετταλός,
 Ἐνδίου ἐν Σπάρτῃ ἐφορεύοντος, Πυθοδώρου δ' ἐν
 Ἀθήναις ἄρχοντος, ὃν Ἀθηναῖοι, ὅτι ἐν ὀλιγαρχίᾳ
 ἤρέθη, οὐκ ὀνομάζουσιν, ἀλλ' ἀναρχίαν τὸν ἐνιαυτὸν
 2 καλοῦσιν. ἐγένετο δὲ αὕτη ἡ ὀλιγαρχία ὧδε. ἔδοξε
 τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους
 νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσι. καὶ
 ἤρέθησαν οἷδε, Πολυχάρης, Κριτίας, Μηλόβιος,
 Ἴππόλοχος, Εὐκλείδης, Ἰέρων, Μνησίλοχος, Χρέ-
 μων, Θηραμένης, Ἀρεσίας, Διοκλῆς, Φαιδρίας, Χαι-
 ρέλεως, Ἀναίτιος, Πέλσων, Σοφοκλῆς, Ἐρατοσθέ-
 νης, Χαριεκλῆς, Ὀνομακλῆς, Θεόγνις, Αἰσχίνης, Θεο-
 γένης, Κλεομήδης, Ἐρασίστρατος, Φεῖδων, Δρακον-
 3 τίδης, Εὐμάθης, Ἀριστοτέλης, Ἴππόμαχος, Μνησι-
 4 θείδης. τούτων δὲ πραχθέντων ἀπέπλει Λύσανδρος
 πρὸς Σάμον, Ἄγισ δ' ἐκ τῆς Δεκελείας ἀπαγαγὼν
 τὸ πεζὸν στράτευμα διέλυσε κατὰ πόλεις ἐκάστους.
 4 Κατὰ δὲ τοῦτον τὸν καιρὸν περὶ ἡλίου ἔκλειψιν
 Λυκόφρων ὁ Φεραῖος, βουλόμενος ἄρξαι ὅλης τῆς
 Θετταλίας, τοὺς ἐναντιουμένους αὐτῷ τῶν Θεττα-
 λῶν, Λαρισαίους τε καὶ ἄλλους, μάχῃ ἐνίκησε καὶ
 πολλοὺς ἀπέκτεινεν.
 5 Ἐν δὲ τῷ αὐτῷ χρόνῳ καὶ Διονύσιος ὁ Συρα-
 κόςιος τύραννος μάχῃ ἡττηθεὶς ὑπὸ Καρχηδονίων
 Γέλαν καὶ Καμάριναν ἀπώλεσε. μετ' ὀλίγον δὲ
 καὶ Λεοντῖνοι Συρακοσίοις συνοικούντες ἀπέστησαν
 εἰς τὴν αὐτῶν πόλιν ἀπὸ Διουνσίου καὶ Συρακοσίων.
 παραχρῆμα δὲ καὶ οἱ Συρακόσιοι ἱππεῖς ὑπὸ Διο-
 νυσίου εἰς Κατάνην ἀπεστάλησαν.

Οἱ δὲ Σάμιοι πολιορκούμενοι ὑπὸ Λυσάνδρου ὁ
πάντη, ἐπεὶ οὐ βουλομένων αὐτῶν τὸ πρῶτον ὁμο-
λογεῖν προσβάλλειν ἤδη ἔμελλεν ὁ Λύσανδρος,
ὡμολόγησαν ἐν ἱμάτιον ἔχων ἕκαστος ἀπιέναι τῶν
ἐλευθέρων, τὰ δ' ἄλλα παραδοῦναι· καὶ οὕτως ἐξήλ-
θον. Λύσανδρος δὲ τοῖς ἀρχαίοις πολίταις παρα- 7
δοὺς τὴν πόλιν καὶ τὰ ἐνόντα πάντα καὶ δέκα
ἄρχοντας καταστήσας φρουρεῖν, ἀφήκε τὸ τῶν συμ-
μάχων ναυτικὸν κατὰ πόλεις, ταῖς δὲ Λακωνικαῖς 8
ναυσὶν ἀπέπλευσεν εἰς Λακεδαίμονα, ἀπάγων τὰ τε
τῶν αἰχμαλώτων νεῶν ἀκρωτήρια καὶ τὰς ἐκ τοῦ
Πειραιῶς τριήρεις πλὴν δώδεκα καὶ στέφανους, οὓς
παρὰ τῶν πόλεων ἐλάμβανε δῶρα ἰδία, καὶ ἀργυ-
ρίου τετρακόσια καὶ ἐβδομήκοντα τάλαντα, ἃ περιε-
γέγοντο τῶν φόρων, οὓς αὐτῷ Κύρος παρέδειξεν εἰς
τὸν πόλεμον, καὶ εἴ τι ἄλλο ἐκτήσατο ἐν τῷ πολέμῳ.
ταῦτα δὲ πάντα Λακεδαιμονίοις ἀπέδωκε, τελευ- 9
τῶντος τοῦ θέρους, εἰς δ' ἐξάμηνος καὶ ὀκτῶ καὶ
εἴκοσιν ἔτη τῷ πολέμῳ ἐτελεύτα, ἐν οἷς ἔφοροι οἱ
ἀριθμούμενοι οἷδε ἐγένοντο, Αἰνησίας πρῶτος, ἐφ'
οὗ ἤρξατο ὁ πόλεμος, πέμπτῳ καὶ δεκάτῳ ἔτει τῶν
μετ' Εὐβοίας ἄλῳσιν τριακονταετίδων σπονδῶν,
μετὰ δὲ τοῦτον οἷδε, Βρασίδης, Ἰσάνωρ, Σωστράτι- 10
δας, Ἐξαρχος, Ἀγησίστρατος, Ἀγγενίδας, Ὀνομα-
κλῆς, Ζεύξιππος, Πιτύας, Πλειστόλας, Κλεινόμαχος,
Ἰλαρχος, Λέων, Χαιρίλας, Πατησιάδας, Κλεο-
σθένης, Λυκάριος, Ἐπήρατος, Ὀνομάντιος, Ἀλεξ-
ῖππιδας, Μισγολαΐδας, Ἰσίας, Ἀρακος, Εὐάρχιππος,
Παντακλῆς, Πιτύας, Ἀρχύτας, Ἐνδιος, ἐφ' οὗ
Λύσανδρος πράξας τὰ εἰρημένα οἴκαδε κατέπλευσεν.



- 11 Οἱ δὲ τριάκοντα ἡρέθησαν μὲν, ἐπεὶ τάχιστα τὰ μακρὰ τείχη καὶ τὰ περὶ τὸν Πειραιᾶ καθηρέθη· αἰρεθέντες δὲ ἐφ' ᾧτε συγγράφαι νόμους, καθ' οὓσιν τις πολιτεύσονται, τούτους μὲν αἰεὶ ἔμελλον συγγράφειν τε καὶ ἀποδεικνύναι, βουλὴν δὲ καὶ τὰς
- 12 ἄλλας ἀρχὰς κατέστησαν ὥς ἐδόκει αὐτοῖς. / ἔπειτα πρῶτον μὲν οὓς πάντες ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας καὶ τοῖς καλοῖς κἀγαθοῖς βαρεῖς ὄντας, συλλαμβάνοντες ὑπὲρ θανάτου· καὶ ἥ τε βουλὴ ἡδέως αὐτῶν κατεψηφίζετο οἷ τε ἄλλοι, ὅσοι συνῆδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι,
- 13 οὐδὲν ἤχθοντο· / ἐπεὶ δὲ ἤρξαντο βουλευέσθαι ὅπως ἂν ἐξείη αὐτοῖς τῇ πόλει χρῆσθαι ὅπως βούλονται, ἐκ τούτου πρῶτον μὲν πέμψαντες εἰς Λακεδαίμονα Αἰσχίνην τε καὶ Ἀριστοτέλην ἔπεισαν Λύσανδρον φρουροὺς σφίσι συμπράξαι ἐλθεῖν, ἕως δὴ τοὺς πονηροὺς ἐκποδῶν ποιησάμενοι καταστήσαιντο τὴν
- 14 πολιτείαν· ~~θρέψαι~~ δὲ αὐτοὶ ὑπισχνούντο. ὁ δὲ πεισθεὶς τοὺς τε φρουροὺς καὶ Καλλίβιον ἀρμοστήν συνέπραξεν αὐτοῖς πεμφθῆναι. οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον, τὸν μὲν Καλλίβιον ἐθεράπευον πάσῃ θεραπείᾳ, ὥς πάντα ἐπαινοίῃ αὐτὸν πράττειν, τῶν δὲ φρουρῶν τούτου συμπέμποντος αὐτοῖς οὓς ἐβούλοντο συνελάμβανον οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγου ἀξίους, ἀλλ' ἤδη οὓς ἐνόμιζον ἥκιστα μὲν παρωθυμένους ἀνέχεσθαι, ἀντιπράττειν δέ τι ἐπιχειροῦντας, πλείστους ἂν τοὺς συνεθέλοντας λαμ-
- 15 βάνειν. τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν· ἐπεὶ δὲ αὐτὸς μὲν προπετής ἦν ἐπὶ τὸ πολλοὺς ἀποκτείνειν,

ἄτε καὶ φυγῶν ὑπὸ τοῦ δήμου, ὁ δὲ Θηραμένης
 ἀντέκοπτε λέγων ὅτι οὐκ εἰκὸς εἶη θανατοῦν, εἴ τις
 ἐτιμᾶτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς ἀγαθοὺς
 μηδὲν κακὸν εἰργάζετο, ἐπεὶ καὶ ἐγώ, ἔφη, καὶ σὺ
 πολλὰ δὴ τοῦ ἀρέσκειν ἔνεκα τῇ πόλει καὶ εἵπομεν
 καὶ ἐπράξαμεν· ὁ δέ, ἔτι γὰρ οἰκείως ἐχρήτο τῷ 16
 Θηραμένει, ἀντέλεγεν ὅτι οὐκ ἐγγ^ωρ^ού^η τοῖς πλεον-
 εκτεῖν βουλομένοις μὴ οὐκ ἐκποδῶν ποιεῖσθαι τοὺς
 ἱκανωτάτους διακωλύειν· εἰ δέ, ὅτι τριάκοντά ἐσμεν
 καὶ οὐχ εἰς, ἥττον τι οἶει ὥσπερ τυραννίδος ταύτης
 τῆς ἀρχῆς χρῆναι ἐπιμελεῖσθαι, εὐήθης ἐί. ἐπεὶ 17
 δὲ ἀποθνησκόντων πολλῶν καὶ ἀδίκως πολλοὶ δῆλοι
 ἦσαν συνιστάμενοί τε καὶ θαυμάζοντες τί ἔσοιτο ἡ
 πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης ὅτι εἰ μὴ τις
 κοινωνοὺς ἱκανοὺς λήψοιτο τῶν πραγμάτων, ἀδύνα-
 τον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. ἐκ τούτου 18
 μέντοι Κριτίας καὶ οἱ ἄλλοι τριάκοντα, ἥδη φοβού-
 μενοι καὶ οὐχ ἥκιστα τὸν Θηραμένην, μὴ συρρυνείη-
 σαν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλίους
 τοὺς μεθέξοντας δὴ τῶν πραγμάτων. ὁ δ' αὖ Θηρα- 19
 μένης καὶ πρὸς ταῦτα ἔλεγεν ὅτι ἀτοπον δοκοῖη
 ἑαυτῷ γε εἶναι τὸ πρῶτον μὲν βουλομένους τοὺς
 βελτίστους τῶν πολιτῶν κοινωνοὺς, ποιήσασθαι
 τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τούτον ἔχοντά τινα
 ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι καὶ οὐτ' ἐξω τού-
 των σπουδαίους οὐτ' ἐντὸς τούτων πονηροὺς οἷον τε
 εἶη γενέσθαι· ἔπειτα δ', ἔφη, ὁρῶ ἔγωγε δύο ἡμᾶς
 τὰ ἐναντιώτατα πράττοντας, βιαίαν τε τὴν ἀρχὴν
 καὶ ἥττονα τῶν ἀρχομένων κατασκευαζομένους. ὁ
 μὲν ταῦτ' ἔλεγεν. οἱ δ' ἐξέτασιν ποιήσαντες τῶν 20

μὲν τρισχιλίων ἐν τῇ ἀγορᾷ, τῶν δ' ἔξω τοῦ κατα-
λόγου ἄλλων ἀλλαχοῦ, ἔπειτα κελεύσαντες ἐπὶ τὰ
 ὅπλα, ἐν ᾧ ἐκείνοι ἀπεληλύθεσαν, πέμψαντες τοὺς
 φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογνώμονας αὐτοῖς
 τὰ ὅπλα πάντων πλὴν τῶν τρισχιλίων παρείλοντο
 καὶ ἀνακομίσαντες ταῦτα εἰς τὴν ἀκρόπολιν συνέ-
 21 θηκαν ἐν τῷ ναῷ. τούτων δὲ γενομένων, ὡς ἐξόν 669
 ἤδη ποιεῖν αὐτοῖς ὅ,τι βούλονται, πολλοὺς μὲν
ἐχθρας ἕνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων.
 ἔδοξε δ' αὐτοῖς, ὅπως ἔχοιεν καὶ τοῖς φρουροῖς χρή-
 ματα διδόναι, καὶ τῶν μετοίκων ἕνα ἕκαστον λαβεῖν,
 καὶ αὐτοὺς μὲν ἀποκτεῖναι, τὰ δὲ χρήματα αὐτῶν
 22 ἀποσημῆνασθαι. ἐκέλευον δὲ καὶ τὸν Θηραμένην
λαβεῖν ὄντινα βούλοιτο. ὁ δ' ἀπεκρίνατο, Ἄλλ' οὐ
 δοκεῖ μοι, ἔφη, καλὸν εἶναι φάσκοντας βελτίστους
 εἶναι ἀδικώτερα τῶν συκοφαντῶν ποιεῖν. ἐκείνοι
 μὲν γὰρ παρ' ὧν χρήματα λαμβάνουσι ζῆν εἶον,
 ἡμεῖς δὲ ἀποκτενοῦμεν μηδὲν ἀδικοῦντας, ἵνα χρή-
 ματα λαμβάνωμεν; πῶς οὐ ταῦτα τῷ παντὶ ἐκείνων
 23 ἀδικώτερα; οἱ δ' ἐμποδῶν νομίζοντες αὐτὸν εἶναι
 τῷ ποιεῖν ὅ,τι βούλονται ἐπιβουλεύουσιν αὐτῷ, καὶ
 ἰδίᾳ πρὸς τοὺς βουλευτὰς ἄλλος πρὸς ἄλλον διέ-
βαλλον ὡς λυμαινόμενον τὴν πολιτείαν. καὶ παραγ-
 γείλαντες νεανίσκους οἱ ἐδόκουν αὐτοῖς θρασυτάτοι
 εἶναι ξιφίδια ὑπὸ μάλης ἔχοντας παραγενέσθαι,
 24 συνέλεξαν τὴν βουλὴν. ἐπεὶ δὲ ὁ Θηραμένης
παρῆν, ἀναστὰς ὁ Κριτίας ἔλεξεν ὧδε·

ὦ ἄνδρες βουλευταί, εἰ μὲν τις ὑμῶν νομίζει
 πλείονας τοῦ καιροῦ ἀποθνήσκειν, ἐννοησάτω ὅτι,
 ὅπου πολιτεῖαι μεθίστανται, πανταχοῦ ταῦτα γίγνε-

ταί· πλείστους δ' ἀνάγκη ἐνθάδε πολεμίους εἶναι τοῖς εἰς ὀλυγαρχίαν μεθιστάσι διὰ τε τὸ πολυανθρωποτάτην τῶν Ἑλληνίδων τὴν πόλιν εἶναι καὶ διὰ τὸ πλείστον χρόνον ἐν ἐλευθερίᾳ τὸν δῆμον ^{ῥεφ} ~~τεθράφθαι~~· ἡμεῖς δὲ γνόντες μὲν τοῖς οἰοῖς ἡμῖν α τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δὲ ὅτι Λακεδαιμονίοις τοῖς περισώσασιν ἡμᾶς ὁ μὲν δῆμος οὐποτ' ἂν φίλος γένοιτο, οἱ δὲ βέλτιστοι αἰεὶ ἂν πιστοὶ διατελοῖεν, διὰ ταῦτα σὺν τῇ Λακεδαιμονίῳ γνῶμῃ τῇδε τὴν πολιτείαν καθίσταμεν. καὶ εἰάν τινα αἰσθανώμεθα ἐναντίον τῇ α οὐλυγαρχίᾳ, ὅσον δυνάμεθα ἐκποδῶν ποιούμεθα· πολὺ δὲ μάλιστα ἡμῖν δοκεῖ δίκαιον εἶναι, εἴ τις ἡμῶν αὐτῶν λυμαίνεται ταύτῃ τῇ καταστάσει, δίκην αὐτὸν δίδοναι. νῦν οὖν αἰσθανόμεθα Θηρα- α μὲν τουτονι οἷς δύναται ἀπολλύντα ἡμᾶς τε καὶ ὑμᾶς. ὥς δὲ ταῦτα ἀληθῆ, ἦν κατανοήτε, εὐρήσετε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους τουτονι τὰ παρόντα οὔτε ἐναντιούμενον, ὅταν τινὰ ἐκποδῶν βουλῶμεθα ποιήσασθαι τῶν δημαγωγῶν. εἰ μὲν τοῖνυν ἐξ ἀρχῆς ταῦτα ἐγίνωσκε, πολέμιος μὲν ἦν, οὐ μέντοι πονηρός γ' ἂν δικαίως ἐνομίζετο· νῦν δὲ α αὐτὸς μὲν ἄρξας τῆς πρὸς Λακεδαιμονίους πίστεως καὶ φιλίας, αὐτὸς δὲ τῆς τοῦ δήμου καταλύσεως, μάλιστα δὲ ἐξορμήσας ἡμᾶς τοῖς πρώτοις ὑπαγομένοις εἰς ἡμᾶς δίκην ἐπιτιθέναι, νῦν ἐπεὶ καὶ ὑμεῖς καὶ ἡμεῖς φανερώς ἐχθροὶ τῷ δήμῳ γεγενήμεθα, οὐκέτ' αὐτῷ τὰ γιγνόμενα ἀρέσκει, ὅπως αὐτὸς μὲν αὖ ἐν τῷ ἀσφαλεῖ καταστῇ, ἡμεῖς δὲ δίκην δώμεν τῶν πεπραγμένων. ὥστε οὐ μόνον ὡς ἐχθρῷ αὐτῷ α

προσῆκει ἀλλὰ καὶ ὡς προδότῃ ὑμῶν τε καὶ ἡμῶν
 δίδοναι τὴν δίκην. καίτοι τοσούτῳ μὲν δεινότερον
 προδοσία πολέμου, ὅσῳ χαλεπώτερον φυλάξασθαι
 τὸ ἀφανὲς τοῦ φανεροῦ, τοσούτῳ δ' ἔχθιον, ὅσῳ
 πολεμίοις μὲν ἀνθρώποι καὶ σπένδονται αὐθις καὶ
 πιστοὶ γίνονται, ὃν δὲ προδιδόντα λαμβάνωσι,
 12.5 τούτῳ οὔτε ἐσπέεσατο πώποτε οὐδεὶς οὔτ' ἐπί-
 30 στευσε τοῦ λοιποῦ. Ἵνα δὲ εἰδῆτε ὅτι οὐ καὶ νῦν
ταῦτα οὗτος ποιεῖ, ἀλλὰ φύσει προδότης ἐστίν,
 ἀναμνήσω ὑμᾶς τὰ τούτῳ πεπραγμένα. οὗτος γὰρ
 ἐξ ἀρχῆς μὲν τιμώμενος ὑπὸ τοῦ δήμου κατὰ τὸν
 πατέρα Ἀγωννα προπετέστατος ἐγένετο τὴν δημο-
 κρατίαν μεταστήσαι εἰς τοὺς τετρακοσίους, καὶ
 ἐπρώτευν ἐν ἐκείνοις. ἐπεὶ δ' ἦσθετο ἀντίπαλόν
 τι τῇ ὀλιγαρχίᾳ συνιστάμενον, πρῶτος αὖ ἡγεμὼν
 31 τῷ δήμῳ ἐπ' ἐκείνους ἐγένετο· ὅθεν δήπου καὶ κό-
 θορνος ἐπικαλεῖται [καὶ γὰρ ὁ κόθορνος ἀρμόττειν
 μὲν τοῖς ποσὶν ἀμφοτέροις δοκεῖ, ἀποβλέπει δ' ἀπ'
 ἀμφοτέρων]. δεῖ δέ, ὦ Θηράμενες, ἀνδρα τὸν
 ἄξιον ζῆν οὐ προᾶγειν μὲν δεινὸν εἶναι εἰς πράγ-
 ματα τοὺς συνόντας, ἣν δέ τι ἀντικόπτῃ, εὐθύς
 μεταβάλλεσθαι, ἀλλ' ὥσπερ ἐν νηὶ διαπονεῖσθαι,
 ἕως ἂν εἰς οὖρον καταστῶσιν· εἰ δὲ μὴ, πῶς ἂν
 ἀφίκοντό ποτε ἔνθα δέῃ, εἰ ἐπειδάν τι ἀντικόψῃ,
 32 εὐθύς εἰς τὰναντία πλέοιεν; καὶ εἰσὶ μὲν δήπου
 πᾶσαι μεταβολαὶ πολιτειῶν θανατηφόροι, σὺ δὲ
 διὰ τὸ εὐμετάβολος εἶναι πλείστοις μὲν μεταίτιος
 εἰ ἐξ ὀλιγαρχίας ὑπὸ τοῦ δήμου ἀπολωλέναι, πλεί-
 στοις δ' ἐκ δημοκρατίας ὑπὸ τῶν βελτιόνων.
 οὗτος δὲ τοί ἐστιν ὃς καὶ ταχθεὶς ἀνελέσθαι ὑπὸ

τῶν στρατηγῶν τοὺς καταδύντας Ἀθηναίων ἐν τῇ
περὶ Λέσβου ναυμαχίᾳ αὐτὸς οὐκ ἀνελόμενος ὅμως
τῶν στρατηγῶν κατηγορῶν ἀπέκτεινεν αὐτούς, ἵνα
αὐτὸς περισωθῇ. ὅστις γε μὴν φανερός ἐστι τοῦ 33
μὲν πλεονεκτεῖν αἰεὶ ἐπιμελόμενος, τοῦ δὲ καλοῦ καὶ
τῶν φίλων μηδὲν ἐντρεπόμενος, πῶς τούτου χρή ποτε
φείσασθαι; πῶς δ' οὐ φυλάξασθαι, εἰδότας αὐτοῦ τὰς
--- μεταβολάς, ὥς μὴ καὶ ἡμᾶς ταὐτὸ δυνασθῇ ποιῆσαι; 34 7 3
ἡμεῖς οὖν τούτου ὑπάγομεν καὶ ὥς ἐπιβουλεύοντα
καὶ ὥς προδίδοντα ἡμᾶς τε καὶ ὑμᾶς. ὥς δ' εἰκότα
ποιοῦμεν, καὶ τάδ' ἐννοήσατε. / καλλίστη μὲν γὰρ 34
δήπου δοκεῖ πολιτεία εἶναι ἡ Λακεδαιμονίων· εἰ
δὲ ἐκεῖ ἐπιχειρήσειέ τις τῶν ἐφόρων ἀντὶ τοῦ τοῖς
πλείοσι πείθεσθαι ψέγειν τε τὴν ἀρχὴν καὶ ἐναν-
τιοῦσθαι τοῖς πραττομένοις, οὐκ ἂν οἴεσθε αὐτὸν
καὶ ὑπ' αὐτῶν τῶν ἐφόρων καὶ ὑπὸ τῆς ἄλλης
ἀπάσης πόλεως τῆς μεγίστης τιμωρίας ἀξιοθῆναι;
καὶ ὑμεῖς οὖν, ἐὰν σωφρονῆτε, οὐ τούτου ἀλλ' ὑμῶν
αὐτῶν φείσεσθε, ὥς οὗτος σωθεὶς μὲν πολλοὺς ἂν 35
μέγα φρονεῖν ποιήσειε τῶν ἐναντία γιγνωσκόντων
ὑμῖν, ἀπολόμενος δὲ πάντων καὶ τῶν ἐν τῇ πόλει
καὶ τῶν ἔξω ὑποτέμοι ἂν τὰς ἐλπίδας.

Ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο· Θηραμένης δὲ 36
ἀναστὰς ἔλεξεν· Ἀλλὰ πρῶτον μὲν μνησθήσομαι,
ὦ ἄνδρες, ὃ τελευταῖον κατ' ἐμοῦ εἶπε. φησὶ γάρ
με τοὺς στρατηγοὺς ἀποκτεῖναι κατηγοροῦντα. ἐγὼ
δὲ οὐκ ἤρχον δήπου κατ' ἐκείνων λόγου, ἀλλ'
ἐκείνοι ἔφασαν προσταχθέν μοι ὑφ' ἑαυτῶν οὐκ
ἀνελέσθαι τοὺς δυστυχοῦντας ἐν τῇ περὶ Λέσβου
ναυμαχίᾳ. ἐγὼ δὲ ἀπολογούμενος ὥς διὰ τὸν χει-

μῶνα οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας
 δυνατὸν ἦν, ἔδοξα τῇ πόλει εἰκότα λέγειν, ἐκείνοι
 δὲ ἑαυτῶν κατηγορεῖν ἐφαίνοντο. φάσκοντες γὰρ
 οἷόν τε εἶναι σῶσαι τοὺς ἄνδρας, προέμενρι αὐτοὺς
 36 ἀπολέσθαι ἀποπλέοντες ὥχοντο. οὐ μέντοι θαυ-
 μάζω γε τὸ Κριτίαν παρὰ νενομηκέναι ὅτε γὰρ
 ταῦτα ἦν, οὐ παρῶν ἐτύγχανεν, ἀλλ' ἐν Θετταλίᾳ
 μετὰ Προμηθέως δημοκρατίαν κατεσκεύαζε καὶ τοὺς
 37 πενέστας ὥπλιζεν ἐπὶ τοὺς δεσπότες. ὦν μὲν οὖν
 οὗτος ἐκεῖ ἔπραττε μὴδὲν ἐνθάδε γένοιτο· / τάδε γε
 μέντοι ὁμολογῶ ἐγὼ τούτῳ, εἴ τις ὑμᾶς μὲν τῆς
 ἀρχῆς βούλεται παῦσαι, τοὺς δ' ἐπιβουλευοντας
 ὑμῖν ἰσχυροὺς ποιεῖ, δίκαιον εἶναι τῆς μεγίστης
 αὐτὸν τιμωρίας τυγχάνειν / ὅστις μέντοι ὁ ταῦτα
 πράττων ἐστὶν οἶμαι ἂν ὑμᾶς κάλλιστα κρίνειν,
 τὰ τε πεπραγμένα καὶ ἃ νῦν πράττει ἕκαστος ἡμῶν
 38 εἰ κατανοήσετε. οὐκοῦν μέχρι μὲν τοῦ ὑμᾶς τε
 καταστήναι εἰς τὴν βουλείαν καὶ ἀρχὰς ἀποδειχθῆ-
 ναι καὶ τοὺς ὁμολογουμένως συκοφάντας ὑπάγεσθαι
 πάντες ταῦτα ἐγυγνώσκομεν· ἐπεὶ δὲ γε οὗτοι ἤρ-
 ξαντο ἄνδρας καλοὺς τε καὶ καλοὺς συλλαμβάνειν,
 ἐκ τούτου καὶ γὰρ ἡρξάμην ἀναντία τούτοις γυγνώ-
 39 σκειν. ἤδειν γὰρ ὅτι, ἀποθνήσκοντος μὲν Λέοντος
 τοῦ Σαλαμινίου, ἀνδρὸς καὶ ὄντος καὶ δοκοῦντος
 ἱκανοῦ εἶναι, ἀδικοῦντος δ' οὐδὲ ἓν, οἱ ὅμοιοι τούτῳ
 φοβήσονται, φοβούμενοι δὲ ἐναντίοι τῇδε τῇ πολι-
 τείᾳ ἔσονται. ἐγὼ γινώσκον δὲ ὅτι συλλαμβανομένου
 Νικηράτου τοῦ Νικίου, καὶ πλουσίου καὶ οὐδὲν
 πώποτε δημοτικὸν οὔτε αὐτοῦ οὔτε τοῦ πατρὸς
 πράξαντος, οἱ τούτῳ ὅμοιοι δυσμενεῖς ἡμῖν γενή-

σοινοτο. ἀλλὰ μὴν καὶ Ἀντιφῶντος ὑφ' ἡμῶν 40
 ἀπολλυμένων, ὃς ἐν τῷ πολέμῳ δύο τριήρεις εὖ
 πλεούσας παρείχετο, ἠπιστάμην ὅτι καὶ οἱ πρό-
 θυμοι τῇ πόλει γεγεννημένοι πάντες ὑπόπτως ἡμῖν
 ἔξοιεν. ἀντεῖπον δὲ καὶ ὅτε τῶν μετοίκων ἕνα
 ἕκαστον λαβεῖν ἔφασαν χρήναι· εὐδηλον γὰρ ἦν
 ὅτι τούτων ἀπολομένων καὶ οἱ μέτοικοι ἅπαντες
 πολέμιοι τῇ πολιτείᾳ ἔσονται. ἀντεῖπον δὲ καὶ 41
 ὅτε τὰ ὄπλα τοῦ πλήθους παρηρῶντο, οὐ νομίζων
 χρήναι ἀσθενῇ τὴν πόλιν ποιεῖν· οὐδὲ γὰρ τοὺς
 Λακεδαιμονίους ἐώρων τούτου ἕνεκα βουλομένους
 περισῶσαι ἡμᾶς, ὅπως ὀλίγοι γενόμενοι μηδὲν δυ-
 ναίμεθα αὐτοὺς ὠφελεῖν· ἐξῆν γὰρ αὐτοῖς, εἰ τούτου
 γε δέοιντο, καὶ μηδένα λιπεῖν ὀλίγον ἔτι χρόνον τῷ
 λιμῷ πιέσαντας. οὐδέ γε τὸ φρουροὺς μισθοῦσθαι 42
 συνήρεσκέ μοι, ἐξὸν αὐτῶν τῶν πολιτῶν τοσοῦτους
 προσλαμβάνειν, ἕως ῥαδίως οἱ ἄρχοντες ἐμέλλομεν
 τῶν ἀρχομένων κρατήσειν. ἐπεὶ γε μὴν πολλοὺς
 ἐώρων ἐν τῇ πόλει τῇ ἀρχῇ τῇδε δυσμενεῖς, πολ-
 λούς δὲ φυγάδας γυγνομένους, οὐκ αὖ ἐδόκει μοι
 οὔτε Θρασύβουλον οὔτε Ἄνυτον οὔτε Ἀλκιβιάδην
 φυγαδεύειν· ᾗδεν γὰρ ὅτι οὕτω γε τὸ ἀντίπαλον
 ἰσχυρὸν ἔσοιτο, εἰ τῷ μὲν πλήθει ἡγεμόνες ἱκανοὶ
 προσγενήσονται, τοῖς δ' ἡγεῖσθαι βουλομένοις σύμ-
 μαχοι πολλοὶ φανήσονται. ὁ ταῦτα οὖν νουθετῶν 43
 ἐν τῷ φανερῷ πότερα εὐμενῆς ἂν δικαίως ἢ προ-
 δότης νομίζοιτο; οὐχ οἱ ἐχθροὺς, ὧς Κριτία, κω-
 λύοντες πολλοὺς ποιεῖσθαι, οὐδ' οἱ συμμάχους
 πλείους διδάσκοντες κτᾶσθαι, οὗτοι τοὺς πολε-
 μίους ἰσχυροὺς ποιοῦσιν, ἀλλὰ πολὺ μᾶλλον οἱ

ἀδίκως τε χρήματα ἀφαιρούμενοι καὶ τοὺς οὐδὲν
 ἀδικοῦντας ἀποκτείνοντες, οὗτοί εἰσιν οἱ καὶ πολ-
 λούς τοὺς ἐναντίους ποιοῦντες καὶ προδιδόντες οὐ
 μόνον τοὺς φίλους ἀλλὰ καὶ ἑαυτοὺς δι' αἰσχρο-
 44 κέρδειαν. εἰ δὲ μὴ ἄλλως γνωστὸν ὅτι ἀληθῆ
 λέγω, ὧδε ἐπισκέψασθε. πότερον οἴεσθε Θρασύ-
 βουλον καὶ Ἄνυτον καὶ τοὺς ἄλλους φυγάδας ἃ
 ἐγὼ λέγω μᾶλλον ἢ ἐνθάδε βούλεσθαι γίγνεσθαι
 ἢ ἃ οὗτοι πράττουσιν; ἐγὼ μὲν γὰρ οἶμαι νῦν μὲν
 αὐτοὺς νομίζειν συμμάχων πάντα μεστὰ εἶναι· εἰ
 δὲ τὸ κράτιστον τῆς πόλεως προσφιλῶς ἡμῖν εἶχε,
 χαλεπὸν ἂν ἡγεῖσθαι εἶναι καὶ τὸ ἐπιβαίνειν ποι
 45 τῆς χώρας. ἃ δ' αὖ εἶπεν ὡς ἐγὼ εἰμι οἶος αἰεὶ
 ποτε μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα. τὴν
 μὲν γὰρ ἐπὶ τῶν τετρακοσίων πολιτείαν καὶ αὐτὸς
 δήπου ὁ δῆμος ἐψηφίσατο, διδασκόμενος ὡς οἱ
 Λακεδαιμόνιοι πάσῃ πολιτείᾳ μᾶλλον ἢ ἡ δημο-
 46 κρατία πιστεύσειαν. ἐπεὶ δέ γε ἐκεῖνοι μὲν οὐδὲν
 ἀνέσαν, οἱ δὲ ἀμφὶ Ἀριστοτέλην καὶ Μελάνθιον
 καὶ Ἀρίσταρχον στρατηγοῦντες φανεροὶ ἐγένοντο
 ἐπὶ τῇ χώματι ἔρυμα τειχίζοντες, εἰς δ' ἐβούλοντο
 τοὺς πολεμίους δεξάμενοι ὑφ' αὐτοῖς καὶ τοῖς
 ἐταίροις τὴν πόλιν ποιήσασθαι, εἰ ταῦτ' αἰσθό-
 μενος ἐγὼ διεκώλυσα, τοῦτ' ἐστὶ προδότην εἶναι
 47 τῶν φίλων; ἀποκαλεῖ δὲ κόθορνόν με, ὡς ἀμφο-
 τέροις πειρώμενον ἀρμόττειν. ὅστις δὲ μηδετέροις
 ἀρέσκει, τοῦτον ὦ πρὸς τῶν θεῶν τί ποτε καὶ
 καλέσαι χρή; σὺ γὰρ δὴ ἐν μὲν τῇ δημοκρατίᾳ
 πάντων μισοδημότατος ἐνομίζου, ἐν δὲ τῇ ἀριστο-
 48 κρατίᾳ πάντων μισοχρηστότατος γεγένησαι. ἐγὼ

δ', ὦ Κριτία, ἐκείνοις μὲν αἰεὶ ποτε πολεμῶ τοῖς οὐ
 πρόσθεν οἰομένοις καλὴν ἂν δημοκρατίαν εἶναι,
 πρὶν καὶ οἱ δοῦλοι καὶ οἱ δι' ἀπορίαν δραχμῆς ἂν
 ἀποδόμενοι τὴν πόλιν δραχμῆς μετέχοιεν, καὶ
 τοῖσδέ γ' αὖ αἰεὶ ἐναντίος εἰμὶ οἱ οὐκ οἴονται καλὴν
 ἂν ἐγγενέσθαι ὀλιγαρχίαν, πρὶν εἰς τὸ ὑπ' ὀλίγων
 τυραννέσθαι τὴν πόλιν καταστήσειαν. τὸ μέντοι
 σὺν τοῖς δυναμένοις καὶ μεθ' ἵππων καὶ μετ' ἀσπί-
 δων ὠφελεῖν διὰ τούτων τὴν πολιτείαν πρόσθεν
 ἄριστον ἡγούμεν εἶναι καὶ νῦν οὐ μεταβάλλομαι.
 εἰ δ' ἔχεις εἰπεῖν, ὦ Κριτία, ὅπου ἐγὼ σὺν τοῖς 49
 δημοτικοῖς ἢ τυραννικοῖς τοὺς καλοὺς τε καὶ αἰσθητοὺς
 ἀποστερεῖν πολιτείας ἐπεχείρησα, λέγε· ἐὰν γὰρ
 ἐλεγχθῶ ἢ νῦν ταῦτα πράττων ἢ πρότερον πώ-
 ποτε πεποικώς, ὁμολογῶ τὰ πάντων ἐσχατώτατα
 παθὼν ἂν δικαίως ἀποθνήσκην.

Ὡς δ' εἰπὼν ταῦτα ἐπαύσατο καὶ ἡ βουλὴ δῆλη 50
 ἐγένετο εὐμενῶς ἐπιθορυβήσασα, γνοὺς ὁ Κριτίας
 ὅτι εἰ ἐπιτρέψοι τῇ βουλῇ διαψηφίζεσθαι περὶ
 αὐτοῦ, ἀναφεύξοιτο, καὶ τοῦτο οὐ βιωτὸν ἡγησά-
 μενος, προσελθὼν καὶ διαλεχθεὶς τι τοῖς τριάκοντα
 ἐξῆλθε, καὶ ἐπιστῆναι ἐκέλευσε τοὺς τὰ ἐγχειρίδια
 ἔχοντας φανερώς τῇ βουλῇ ἐπὶ τοῖς δρυφάκτοις.
 πάλιν δ' εἰσελθὼν εἶπεν· Ἐγὼ, ὦ βουλὴ, νομίζω 51
 προστάτον ἔργον εἶναι οἴου δεῖ, ὅς ἂν ὁρῶν τοὺς
 φίλους ἐξαπατωμένους μὴ ἐπιτρέπη. καὶ ἐγὼ οὖν
 τοῦτο ποιήσω. καὶ γὰρ οἶδε οἱ ἐφεστηκότες οὐ
 φασιν ἡμῶν ἐπιτρέψειν, εἰ ἀνήσομεν ἄνδρα τὸν φα-
 νερώς τὴν ὀλιγαρχίαν λυμαινόμενον. ἔστι δὲ ἐν τοῖς
 καινοῖς νόμοις τῶν μὲν ἐν τοῖς τρισχιλίοις ὄντων

μηδένα ἀποθνήσκειν ἄνευ τῆς ὑμετέρας ψήφου, τῶν δ' ἔξω τοῦ καταλόγου κυρίους εἶναι τοὺς τριάκοντα θανατοῦν. ἐγὼ οὖν, ἔφη, Θηραμένην τουτοῦν ἐξαλείφω ἐκ τοῦ καταλόγου, συνδοκοῦν ἅπασιν ἡμῖν.

52 καὶ τοῦτον, ἔφη, ἡμεῖς θανατοῦμεν. ἀκοίσας ταῦτα ὁ Θηραμένης ἀνεπήδησεν ἐπὶ τὴν Ἑστίαν καὶ εἶπεν, Ἐγὼ δ', ἔφη, ὦ ἄνδρες, ἰκετεύω τὰ πάντων ἐννομώτατα, μὴ ἐπὶ Κριτία εἶναι ἐξαλείφειν μήτε ἐμὲ μήτε ὑμῶν ὃν ἂν βούληται, ἀλλ' ὄνπερ νόμον οὔτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ, κατὰ τοῦτον

53 καὶ ὑμῖν καὶ ἐμοὶ τὴν κρίσιν εἶναι. καὶ τοῦτο μὲν, ἔφη, μὰ τοὺς θεοὺς οὐκ ἀγνοῶ, ὅτι οὐδέν μοι ἀρκέσει ὅδε ὁ βωμός, ἀλλὰ βούλομαι καὶ τοῦτο ἐπιδεῖξαι, ὅτι οὔτοι οὐ μόνον εἰσὶ περὶ ἀνθρώπους ἀδικῶτατοι, ἀλλὰ καὶ περὶ θεοὺς ἀσεβέστατοι. ὑμῶν μέντοι, ἔφη, ὦ ἄνδρες καλοὶ καγαθοί, θαυμάζω, εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς, καὶ ταῦτα γιγνώσκοντες ὅτι οὐδὲν τὸ ἐμὸν ὄνομα εὐεξαλειπτότερον ἢ τὸ ὑμῶν

54 ἐκάστου. ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ τῶν τριάκοντα κῆρυξ τοὺς ἔνδεκα ἐπὶ τὸν Θηραμένην ἐκείνοι δὲ εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου τοῦ θρασυτάτου τε καὶ ἀναιδεστάτου, εἶπε μὲν ὁ Κριτίας, Παραδίδομεν ὑμῖν, ἔφη, Θηραμένην τουτοῦν κατακεκριμένον κατὰ τὸν νόμον ὑμεῖς δὲ λαβόντες καὶ ἀπαγαγόντες οἱ ἔνδεκα οὐ δεῖ τὰ ἐκ

55 τούτων πράττετε. ὥς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπηρέται. ὁ δὲ Θηραμένης ὥσπερ εἰκὸς καὶ θεοὺς ἐπεκαλεῖτο καὶ ἀνθρώπους καθορᾶν τὰ γιγνόμενα. ἡ δὲ βουλή ἡσυχίαν εἶχεν ὁρώσα καὶ τοὺς ἐπὶ τοῖς δρυφάκτοις

ὁμοίους Σατύρω καὶ τὸ ἔμπροσθεν τοῦ βουλευτηρίου
 πλήρες τῶν φρουρῶν, καὶ οὐκ ἀγνοοῦντες ὅτι ἐγχει-
 ρίδια ἔχοντες παρήσαν. οἱ δ' ἀπήγαγον τὸν ἄνδρα ⁵⁶
 διὰ τῆς ἀγορᾶς μάλα μεγάλη τῇ φωνῇ δηλοῦντα οἷα
 ἔπασχε. λέγεται δ' ἐν ῥῆμα καὶ τοῦτο αὐτοῦ. ὥς
 εἶπεν ὁ Σάτυρος ὅτι οἰμώξειτο, εἰ μὴ σιωπήσειεν,
 ἐπῆρετο, *Αὐ δὲ σιωπῶ, οὐκ ἄρ', ἔφη, οἰμώξομαι;
 καὶ ἐπεὶ γε ἀποθνήσκειν ἀναγκαζόμενος τὸ κώνειον
 ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν
 αὐτόν· Κριτία τοῦτ' ἔστω τῷ καλῷ. καὶ τοῦτο μὲν
 οὐκ ἀγνοῶ, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα,
 ἐκείνο δὲ κρίνω τοῦ ἀνδρὸς ἀγαστύν, τὸ τοῦ θανάτου
 παρεστηκότος μήτε τὸ φρόνιμον μήτε τὸ παιγνιώδες
 ἀπολιπεῖν ἐκ τῆς ψυχῆς.

Θηραμένης μὲν δὴ οὕτως ἀπέθανεν· οἱ δὲ τριά- 4
 κοντα, ὥς ἐξὸν ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον
 μὲν τοῖς ἔξω τοῦ καταλόγου μὴ εἰσιέναι εἰς τὸ ἄστυ,
 ἦγον δὲ ἐκ τῶν χωρίων, ἧ' αὐτοὶ καὶ οἱ φίλοι
 τοὺς τούτων ἀγροὺς ἔχοιεν. φευγόντων δὲ εἰς τὸν
 Πειραιᾶ καὶ ἐντεῦθεν πολλοὺς ἄγοντες ἐνέπλησαν
 καὶ τὰ Μέγαρα καὶ τὰς Θήβας τῶν ὑποχωρούντων.

Ἐκ δὲ τούτου Θρασύβουλος ὀρμηθεὶς ἐκ Θηβῶν 1
 ὥς σὺν ἐβδομήκοντα Φυλὴν χωρίον καταλαμβάνει
 ἰσχυρόν. οἱ δὲ τριάκοντα ἐβοήθουν ἐκ τοῦ ἄστεος
 σὺν τε τοῖς τρισχιλίοις καὶ σὺν τοῖς ἱππεύσι καὶ
 μάλ' εὐημερίας οὔσης. ἐπεὶ δὲ ἀφίκοντο, εὐθὺς μὲν
 θρασυνόμενοί τινες τῶν νέων προσεβαλον πρὸς τὸ
 χωρίον καὶ ἐποίησαν μὲν οὐδέν, τραύματα δὲ λαβ-
 όντες ἀπῆλθον. βουλομένων δὲ τῶν τριάκοντα 3
 ἀποτευχίζειν, ὅπως ἐκπολιορκήσειαν αὐτοὺς ἀπο-

κλείσαντες τὰς ἐφόδους τῶν ἐπιτηδείων, ἐπυγίγνεται
 τῆς νυκτὸς χιὼν παμπληθὴς καὶ τῇ ὑστεραίᾳ. οἱ
 δὲ νιφόμενοι ἀπῆλθον εἰς τὸ ἄστυ, μᾶλα συχνοὺς
 τῶν σκευοφόρων ὑπὸ τῶν ἐκ Φυλῆς ἀποβαλόντες.
 4 γιγνώσκοντες δὲ ὅτι καὶ ἐκ τῶν ἀγρῶν λεηλατή-
 σοιεν, εἰ μὴ τις φυλακὴ ἔσοιτο, διαπέμπουσιν εἰς
 τὰς ἐσχατίας ὅσον πεντεκαίδεκα στάδια ἀπὸ Φυλῆς
 τοὺς τε Λακωνικοὺς πλὴν ὀλίγων φρουροὺς καὶ τῶν
 ἱππέων δύο φυλάς. οὗτοι δὲ στρατοπεδευσάμενοι
 5 ἐν χωρίῳ λασίῳ ἐφύλαττον. ὁ δὲ Θρασύβουλος,
 ἤδη συνειλεγμένων εἰς τὴν Φυλὴν περὶ ἑπτακοσίους,
 λαβὼν αὐτοὺς καταβαίνει τῆς νυκτὸς· θέμενος δὲ
 τὰ ὅπλα ὅσον τρία ἢ τέτταρα στάδια ἀπὸ τῶν
 φρουρῶν ἡσυχίαν εἶχεν. ἐπεὶ δὲ πρὸς ἡμέραν ἐγγί-
 6 νετο, καὶ ἤδη ἀνίσταντο ὅποι ἐδεῖτο ἕκαστος ἀπὸ
 τῶν ὅπλων, καὶ οἱ ἱπποκόμοι ψήχοντες τοὺς ἵππους
 ψόφον ἐποιοῦν, ἐν τούτῳ ἀναλαβόντες οἱ περὶ
 Θρασύβουλον τὰ ὅπλα δρόμῳ προσέπιπτον· καὶ
 ἔστι μὲν οὖς αὐτῶν κατέβαλον, πάντας δὲ τρεψά-
 μενοι ἐδίωξαν ἕξ ἢ ἑπτὰ στάδια, καὶ ἀπέκτειναν
 τῶν μὲν ὀπλιτῶν πλεον ἢ εἴκοσι καὶ ἑκατόν, τῶν
 δὲ ἱππέων Νικόστρατόν τε τὸν καλὸν ἐπικαλού-
 μενον, καὶ ἄλλους δὲ δύο, ἔτι καταλαβόντες ἐν ταῖς
 7 εὐναῖς. ἐπαναχωρήσαντες δὲ καὶ τρόπαιον στη-
 σάμενοι καὶ συσκευασάμενοι ὅπλα τε ὅσα ἔλαβον
 καὶ σκεύη ἀπῆλθον ἐπὶ Φυλῆς. οἱ δὲ ἐξ ἄστεος
 ἱππεῖς βοηθήσαντες τῶν μὲν πολεμίων οὐδένα ἔτι
 εἶδον, προσμείναντες δέ, ἕως τοὺς νεκροὺς ἀνείλοντο
 8 οἱ προσήκοντες, ἀνεχώρησαν εἰς ἄστυ. ἐκ δὲ τούτου
 οἱ τριάκοντα, οὐκέτι νομίζοντες ἀσφαλῆ σφίσι τὰ

πράγματα, ἐβουλήθησαν Ἐλευσίνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγὴν, εἰ δεήσειε. καὶ παραγγείλαντες τοῖς ἱππεῦσιν ἦλθον εἰς Ἐλευσίνα Κριτίας τε καὶ οἱ ἄλλοι τῶν τριάκοντα· ἐξέτασιν τε ποιήσαντες ἐν τοῖς ἱππεῦσι, φάσκοντες εἰδέναι βούλεσθαι πόσοι εἴεν καὶ πόσης φυλακῆς προσδεήσονται, ἐκέλευον ἀπογράφεσθαι πάντας· τὸν δ' ἀπογραφάμενον αἰεὶ διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν ἐξίεναι. ἐπὶ δὲ τῷ αἰγιάλῳ τοὺς μὲν ἱππέας ἔνθεν καὶ ἔνθεν κατέστησαν, τὸν δ' ἐξίόντα αἰεὶ οἱ ὑπηρέται συνέδουν. ἐπεὶ δὲ πάντες συνειλημμένοι ἦσαν, Λυσίμαχον τὸν ἵππαρχον ἐκέλευον ἀναγαγόντα παραδοῦναι αὐτοὺς τοῖς ἑνδεκα. τῇ δ' ὕστεραίᾳ εἰς τὸ Ὀιδεῖον παρεκάλεσαν τοὺς ἐν τῷ καταλόγῳ ὀπλίτας καὶ τοὺς ἄλλους ἱππέας. ἀναστὰς δὲ Κριτίας ἔλεξεν, Ἡμεῖς, ἔφη, ὦ ἄνδρες, οὐδὲν ἤττον ὑμῖν κατασκευάζομεν τὴν πολιτείαν ἢ ἡμῖν αὐτοῖς. δεῖ οὖν ὑμᾶς, ὥσπερ καὶ τιμῶν μεθέξετε, οὕτω καὶ τῶν κινδύνων μετέχειν. τῶν οὖν συνειλημμένων Ἐλευσινίων καταψηφιστέον ἐστίν, ἵνα ταῦτα ἡμῖν καὶ θαρρήτε καὶ φοβῆσθε. δείξας δὲ τι χωρίον, εἰς τοῦτο ἐκέλευε φανεράν φέρειν τὴν ψῆφον. οἱ δὲ 10 Λακωνικοὶ φρουροὶ ἐν τῷ ἡμίσει τοῦ Ὀιδείου ἐξωπλισμένοι ἦσαν· ἦν δὲ ταῦτα ἀρεστὰ καὶ τῶν πολιτῶν ὅσοις τὸ πλεονεκτεῖν μόνον ἔμελεν.

Ἐκ δὲ τούτου λαβὼν ὁ Θρασύβουλος τοὺς ἀπὸ Φυλῆς περὶ χιλίους ἤδη συνειλεγμένους ἀφικνεῖται τῆς νυκτὸς εἰς τὸν Πειραιᾶ. οἱ δὲ τριάκοντα ἐπεὶ ᾗσθοντο ταῦτα, εὐθὺς ἐβοήθουν σὺν τε τοῖς Λακωνικοῖς καὶ σὺν τοῖς ἱππεῦσι καὶ τοῖς ὀπλίταις.

- ἔπειτα ἐχώρουν κατὰ τὴν εἰς τὸν Πειραιᾶ ἀμαξιτὸν
 11 ἀναφέρουσιν. οἱ δὲ ἀπὸ Φυλῆς ἔτι μὲν ἐπεχείρησαν μὴ ἀνιέναι αὐτούς, ἐπεὶ δὲ μέγας ὁ κύκλος ὧν πολλῆς φυλακῆς ἐδόκει δεῖσθαι οὕτω πολλοῖς οὔσι, συνεσπειράθησαν ἐπὶ τὴν Μουνυχίαν. οἱ δ' ἐκ τοῦ ἄστεος εἰς τὴν Ἱπποδάμειον ἀγορὰν ἐλθόντες πρῶτον μὲν συνετάξαντο, ὥστε ἐμπλήσαι τὴν ὁδόν, ἣ φέρεי πρὸς τε τὸ ἱερὸν τῆς Μουνυχίας Ἀρτέμιδος καὶ τὸ Βενδίδειον καὶ ἐγένοντο βάθος οὐκ ἔλαττον ἢ ἐπὶ πεντήκοντα ἀσπίδων. οὕτω δὲ συντεταγμένοι
 12 ἐχώρουν ἄνω. οἱ δὲ ἀπὸ Φυλῆς ἀντενέπλησαν μὲν τὴν ὁδόν, βάθος δὲ οὐ πλέον ἢ εἰς δέκα ὀπλίτας ἐγένοντο. ἐτάχθησαν μέντοι ἐπ' αὐτοῖς πελοπόροι τε καὶ ψιλοὶ ἀκοντισταί, ἐπὶ δὲ τούτοις οἱ πετrobόλοι. οὗτοι μέντοι συγχροὶ ἦσαν καὶ γὰρ αὐτόθεν προσεγένοντο. ἐν ᾧ δὲ προσήεσαν οἱ ἐναντίοι, Θρασύβουλος τοὺς μεθ' αὐτοῦ θέσθαι κελεύσας τὰς ἀσπίδας καὶ αὐτὸς θέμενος, τὰ δ' ἄλλα ὄπλα ἔχων,
 13 κατὰ μέσον στάς ἔλεξεν· Ἄνδρες πολῖται, τοὺς μὲν διδάξαι, τοὺς δὲ ἀναμνήσαι ὑμῶν βούλομαι ὅτι εἰσὶ τῶν προσιόντων οἱ μὲν τὸ δεξιὸν ἔχοντες, οὓς ὑμεῖς ἡμέραν πέμπτην τρεψάμενοι ἐδιώξατε, οἱ δ' ἐπὶ τοῦ εὐωνύμου ἔσχατοι, οὗτοι δὲ οἱ τριάκοντα, οἱ ἡμᾶς καὶ πόλεως ἀπεστέρουσιν οὐδὲν ἀδικοῦντας καὶ οἰκίων ἐξήλαντον καὶ τοὺς φιλτάτους τῶν ἡμετέρων ἀπeshμαίνοντο. ἀλλὰ νῦν τοι παραγεγέννηται οὗ οὗτοι μὲν οὐποτε ᾤοντο, ἡμεῖς δὲ αἰεὶ εὐχόμεθα.
 14 ἔχοντες γὰρ ὄπλα ἐναντίοι μὲν αὐτοῖς καθέσταμεν οἱ δὲ θεοί, ὅτι ποτὲ καὶ δειπνοῦντες συνελαμβανόμεθα καὶ καθεύδοντες καὶ ἀγοράζοντες, οἱ δὲ καὶ

οὐχ ὅπως ἀδικοῦντες, ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγα-
 ενόμεθα, νῦν φανερώς ἡμῖν συμμαχοῦσι. καὶ γὰρ
 ἐν εὐδία χειμῶνα ποιοῦσιν, ὅταν ἡμῖν συμφέρῃ, καὶ
 ὅταν ἐγχειρῶμεν, πολλῶν ὄντων ἐναντίων ὀλίγοις
 οὔσι τρόπαια ἴστασθαι διδόασι· καὶ νῦν δὲ κεκομί- 15
 κασιν ἡμᾶς εἰς χωρὶον, ἐν ᾧ οὔτοι μὲν οὔτε βάλλειν
 οὔτε ἀκοντίζειν ὑπὲρ τῶν προτεταγμένων διὰ τὸ
 πρὸς ὄρθιον ἰέναι δύναιντ' ἄν, ἡμεῖς δὲ εἰς τὸ κάτ-
 αντες καὶ δόρατα ἀφίεντες καὶ ἀκόντια καὶ πέτρους
 ἐξιζόμεθά τε αὐτῶν καὶ πολλοὺς κατατρώσομεν.
 καὶ ᾤετο μὲν ἄν τις δεήσειν τοῖς γε πρωτοστάταις 16
 ἐκ τοῦ ἴσου μάχεσθαι· νῦν δέ, ἂν ὑμεῖς, ὥσπερ
 προσήκει, προθύμως ἀφιεῖτε τὰ βέλη, ἀμαρτήσεται
 μὲν οὐδεὶς ὧν γε μεστή ἡ ὁδός, φυλαττόμενοι δὲ
 δραπετεύουσιν αἰεὶ ὑπὸ ταῖς ἀσπίσιν ὥστε ἐξέσται
 ὥσπερ τυφλοὺς καὶ τύπτειν ὅπου ἂν βουλόμεθα
 καὶ ἐναλλομένους ἀνατρέπειν. ἀλλ', ὦ ἄνδρες, οὕτω 17
 χρή ποιεῖν ὅπως ἕκαστός τις ἑαυτῷ συνείσεται τῆς
 νίκης αἰτιώτατος ᾖν. αὕτη γὰρ ἡμῖν, ἂν θεὸς θέλῃ,
 νῦν ἀποδώσει καὶ πατρίδα καὶ οἴκους καὶ ἐλευθερίαν
 καὶ τιμὰς καὶ παῖδας, οἷς εἰσὶ, καὶ γυναῖκας. ὧ
 μακάριοι δῆτα, οἳ ἂν ἡμῶν νικήσαντες ἐπιδῶσι τὴν
 πασῶν ἡδίστην ἡμέραν. εὐδαίμων δὲ καὶ ἄν τις
 ἀποθάνῃ· μνημείου γὰρ οὐδεὶς οὕτω πλούσιος ὧν
 καλοῦ τεύξεται. ἐξάρξω μὲν οὖν ἐγώ, ἥνικ' ἂν
 καιρὸς ᾤ, παιᾶνα· ὅταν δὲ τὸν Ἐννάλιον παρακαλ-
 ἔσωμεν, τότε πάντες ὁμοθυμαδὸν ἀνθ' ὧν ὑβρίσ-
 θημεν τιμωρόμεθα τοὺς ἄνδρας.

Ταῦτα δ' εἰπὼν καὶ μεταστραφεὶς πρὸς τοὺς 18
 ἐναντίους ἡσυχίαν εἶχε· καὶ γὰρ ὁ μάντις παρήγ-

γελλεν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι, πρὶν τῶν
 σφετέρων ἢ πέσοι τις ἢ τρωθείη· ἐπειδὰν μέντοι
 τοῦτο γένηται, ἡγησόμεθα μὲν, ἔφη, ἡμεῖς, νίκη δ'
 ὑμῖν ἔσται ἐπομένοις, ἐμοὶ μέντοι θάνατος, ὥς γέ
 19 μοι δοκεῖ. καὶ οὐκ ἐψεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον
 τὰ ὅπλα, αὐτὸς μὲν ὥσπερ ὑπὸ μοίρας τινὸς ἀγ-
 όμενος ἐκπηδήσας πρῶτος ἐμπεσὼν τοῖς πολεμίοις
 ἀποθνήσκει, καὶ τέθαπται ἐν τῇ διαβάσει τοῦ Κη-
 φισοῦ· οἱ δ' ἄλλοι ἐνίκων καὶ κατεδίωξαν μέχρι τοῦ
 ὀμαλοῦ. ἀπέθανον δ' ἐνταῦθα τῶν μὲν τριάκοντα
 Κριτίας τε καὶ Ἰππόμαχος, τῶν δ' ἐν Πειραιεῖ
 δέκα ἀρχόντων Χαρμίδης ὁ Γλαύκωνος, τῶν δ'
 ἄλλων περὶ ἑβδομήκοντα. καὶ τὰ μὲν ὅπλα ἔλαβ-
 ον, τοὺς δὲ χιτῶνας οὐδενὸς τῶν πολιτῶν ἐσκού-
 λευσαν. ἐπεὶ δὲ τοῦτο ἐγένετο καὶ τοὺς νεκροὺς
 20 ὑποσπόνδους ἀπεδίδοσαν, προσιόντες ἀλλήλοις
 πολλοὶ διελέγοντο. Κλεόκριτος δὲ ὁ τῶν μυστῶν
 κῆρυξ, μάλ' εὐφωνος ὢν, κατασιωπησάμενος ἔλεξεν·
 "Ἄνδρες πολῖται, τί ἡμᾶς ἐξελαύνετε; τί ἀποκτεῖναι
 βούλεσθε; ἡμεῖς γὰρ ὑμᾶς κακὸν μὲν οὐδὲν πώποτε
 ἐποιήσαμεν, μετεσχῆκαμεν δὲ ὑμῖν καὶ ἱερῶν τῶν
 σεμνοτάτων καὶ θυσιῶν καὶ ἐορτῶν τῶν καλλίστων,
 καὶ συγχορευταὶ καὶ συμφοιτηταὶ γεγενήμεθα καὶ
 συστρατιῶται, καὶ πολλὰ μεθ' ὑμῶν κεκινδυνεύκα-
 μεν καὶ κατὰ γῆν καὶ κατὰ θάλατταν ὑπὲρ τῆς
 κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἐλευθερίας.
 21 πρὸς θεῶν πατρῶν καὶ μητρῶν καὶ συγγενείας
 καὶ κηδεστίας καὶ ἐταιρίας, πάντων γὰρ τούτων
 πολλοὶ κοινωνοῦμεν ἀλλήλοις, αἰδούμενοι καὶ θεοὺς
 καὶ ἀνθρώπους παύσασθε ἁμαρτάνοντες εἰς τὴν

πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις τριά-
κοντα, οἱ ἰδίων κερδέων ἔνεκα ὀλίγου δεῖν πλείους
ἀπεκτόνασιν Ἀθηναίων ἐν ὀκτῶ μηνσὶν ἢ πάντες
Πελοποννήσιοι δέκα ἔτη πολεμοῦντες. ἐξὸν δ' 21
ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὗτοι τὸν πάντων
αἰσχιστόν τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον
καὶ ἔχθιστον καὶ θεοῖς καὶ ἀνθρώποις πόλεμον
ἡμῖν πρὸς ἀλλήλους παρέχουσιν. ἀλλ' εὖ γε μέντοι
ἐπίστασθε ὅτι καὶ τῶν νῦν ὑφ' ἡμῶν ἀποθανόντων
οὐ μόνον ὑμεῖς ἀλλὰ καὶ ἡμεῖς ἔστιν οὓς πολλὰ
κατεδακρύσαμεν.

Ὁ μὲν τοιαῦτα ἔλεγεν· οἱ δὲ λοιποὶ ἄρχοντες καὶ
διὰ τὸ τοιαῦτα προσακούειν τοὺς μεθ' αὐτῶν ἀπήγ-
αγον εἰς τὸ ἄστυ. τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα 22
πάνυ δὴ ταπεινοὶ καὶ ἔρημοι συνεκάθηντο ἐν τῷ
συνεδρίῳ· τῶν δὲ τρισχιλίων ὅπου ἕκαστοι τεταγ-
μένοι ἦσαν, πανταχοῦ διεφέροντο πρὸς ἀλλήλους.
ὅσοι μὲν γὰρ ἐπεποιήκεσάν τι βιαιότερον καὶ ἐφο-
βούντο, ἐντονωσ ἔλεγον ὥς οὐ χρεὶν καθυφίεσθαι
τοῖς ἐν Πειραιεῖ. ὅσοι δὲ ἐπίστευον μὴδὲν ἡδίκη-
κέναι, αὐτοὶ τε ἀνελογίζοντο καὶ τοὺς ἄλλους ἐδίδ-
ασκον ὥς οὐδὲν δέοιντο τούτων τῶν κακῶν, καὶ
τοῖς τριάκοντα οὐκ ἔφασαν χρῆναι πείθεσθαι οὐδ'
ἐπιτρέπειν ἀπολλύναι τὴν πόλιν. καὶ τὸ τελευταῖον
ἐψηφίσαντο ἐκείνους μὲν καταπαῦσαι, ἄλλους δὲ
ἐλέεσθαι. καὶ εἶλοντο δέκα, ἓνα ἀπὸ φυλῆς. 24

A. C. 403.

Καὶ οἱ μὲν τριάκοντα Ἐλευσινάδε
ἀπήλθον· οἱ δὲ δέκα τῶν ἐν ἄστει καὶ
μάλα τεταραγμένων καὶ ἀπιστούντων ἀλλήλοις σὺν
τοῖς ἱππάρχοις ἐπεμέλοντο. ἐξεκάθευδον δὲ καὶ

οἱ ἵππεῖς ἐν τῷ Ὀριδείῳ, τοὺς τε ἵππους καὶ τὰς ἀσπίδας ἔχοντες, καὶ δι' ἀπιστίαν ἐφώδευον τὸ μὲν ἀφ' ἐσπέρας σὺν ταῖς ἀσπίσι κατὰ τὰ τεῖχη, τὸ δὲ πρὸς ὄρθρον σὺν τοῖς ἵπποις, αἰεὶ φοβούμενοι μὴ ἐπεισπέσοιέν τινες αὐτοῖς τῶν ἐκ τοῦ Πειραιῶς.

25 οἱ δὲ πολλοὶ τε ἤδη ὄντες καὶ παντοδαποὶ ὅπλα ἐποιοῦντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσύναι, καὶ ταῦτα ἐλευκοῦντο. πρὶν δὲ ἡμέρας δέκα γενέσθαι, πιστὰ δόντες, οἷτινες συμπολεμήσειαν, καὶ εἰ ξένοι εἶεν, ἰσοτέλειαν ἔσεσθαι, ἐξήρσαν πολλοὶ μὲν ὀπλῖται, πολλοὶ δὲ γυμνήτες· ἐγένοντο δὲ αὐτοῖς καὶ ἵππεῖς ὥσει ἐβδομήκοντα· προνομᾶς δὲ ποιούμενοι καὶ λαμβάνοντες ξύλα καὶ ὀπώραν ἐκάθειδον πάλιν ἐν

26 Πειραιεῖ. τῶν δ' ἐκ τοῦ ἄστεος ἄλλος μὲν οὐδεὶς σὺν ὅπλοις ἐξήει, οἱ δὲ ἵππεῖς ἔστιν ὅτε καὶ ληστὰς ἐχειροῦντο τῶν ἐκ Πειραιῶς, καὶ τὴν φάλαγγα αὐτῶν ἐκακούργουν. περιέτυχον δὲ καὶ τῶν Αἰξωνέων τισὶν εἰς τοὺς αὐτῶν ἀγροὺς ἐπὶ τὰ ἐπιτήδεια πορευομένοις· καὶ τούτους Λυσίμαχος ὁ ἵππαρχος ἀπέσφαξε πολλὰ λιτανεύοντας καὶ πολλῶν

27 χαλεπῶς φερόντων ἱππέων. ἀνταπέκτειναν δὲ καὶ οἱ ἐν Πειραιεῖ τῶν ἱππέων ἐπ' ἀγροῦ λαβόντες Καλλίστρατον φυλῆς Λεοντίδος. καὶ γὰρ ἤδη μέγα ἐφρόνουν, ὥστε καὶ πρὸς τὸ τεῖχος τοῦ ἄστεος προσέβαλλον. εἰ δὲ καὶ τοῦτο δεῖ εἰπεῖν τοῦ μηχανοποιοῦ τοῦ ἐν τῷ ἄστει, ὃς ἐπεὶ ἔγνω ὅτι κατὰ τὸν ἐκ Λυκείου δρόμον μέλλοιεν τὰς μηχανὰς προσάγειν, τὰ ζεύγη ἐκέλευσε πάντα ἀμαξιαλοὺς λίθους ἄγειν καὶ καταβάλλειν ὅπου ἕκαστος βούλοιο τοῦ δρόμου. ὥς δὲ τοῦτο ἐγέν-

ετο, πολλὰ εἰς ἕκαστος τῶν λίθων πράγματα
 παρείχε. πεμπόντων δὲ πρέσβεις εἰς Λακεδαίμονα 28
 τῶν μὲν τριάκοντα ἐξ Ἑλευσίνος, τῶν δ' ἐν τῷ
 καταλόγῳ ἐξ ἄστεος, καὶ βοηθεῖν κελεύοντων, ὡς
 ὑφεστηκός τοῦ δήμου ἀπὸ Λακεδαιμονίων, Λύ-
 σανδρος λογισάμενος ὅτι οἶόν τε εἴη ταχὺ ἐκπο-
 λιορκῆσαι τοὺς ἐν τῷ Πειραιεῖ κατὰ τε γῆν καὶ
 κατὰ θάλατταν, εἰ τῶν ἐπιτηδείων ἀποκλεισθείη-
 σαν, συνέπραξεν ἑκατὸν τε τάλαντα αὐτοῖς δανει-
 σθῆναι, καὶ αὐτὸν μὲν κατὰ γῆν ἀρμοστήν, Λίβυν
 δὲ τὸν ἀδελφὸν ναυαρχοῦντα ἐκπεμφθῆναι. καὶ 29
 ἐξελθὼν αὐτὸς μὲν Ἑλευσινάδε συνέλεγεν ὀπλίτας
 πολλοὺς Πελοποννησίους· ὁ δὲ ναύαρχος κατὰ
 θάλατταν ἐφύλαττεν ὥπως μηδὲν εἰσπλέοι αὐτοῖς
 τῶν ἐπιτηδείων ὥστε ταχὺ πάλιν ἐν ἀπορίᾳ ἦσαν
 οἱ ἐν Πειραιεῖ, οἱ δ' ἐν τῷ ἄστει πάλιν αὐτὸν μέγα
 ἐφρόνουν ἐπὶ τῷ Λυσάνδρῳ. οὕτω δὲ προχωρούν-
 των Πausanίας ὁ βασιλεὺς φθονήσας Λυσάνδρῳ,
 εἰ κατειργασμένος ταῦτα ἅμα μὲν εὐδοκίμησοι, ἅμα
 δὲ ἰδίας ποιήσοιτο τὰς Ἀθήνας, πείσας τῶν ἐφόρων
 τρεῖς ἐξάγει φρουράν. συνείποντο δὲ καὶ οἱ σύμ- 30
 μαχοι πάντες πλὴν Βοιωτῶν καὶ Κορινθίων·
 οὗτοι δὲ ἔλεγον μὲν ὅτι οὐ νομίζοιεν εὐορκεῖν ἂν
 στρατευόμενοι ἐπ' Ἀθηναίους μηδὲν παράσπονδον
 ποιούντας· ἔπραττον δὲ ταῦτα, ὅτι ἐγγίνωσκον
 Λακεδαιμονίους βουλομένους τὴν τῶν Ἀθηναίων
 χώραν οἰκείαν καὶ πιστὴν ποιήσασθαι. ὁ δὲ Παυ-
 σανίας ἐστρατοπεδεύσατο μὲν ἐν τῷ Ἀλιπέδῳ
 καλουμένῳ πρὸς τῷ Πειραιεῖ δεξιὸν ἔχων κέρας,
 Λύσανδρος δὲ σὺν τοῖς μισθοφόροις τὸ εὐώνυμον.

31 πέμπων δὲ πρέσβεις ὁ Πausανίας πρὸς τοὺς ἐν
 Πειραιεὶ ἐκέλευεν ἀπιέναι ἐπὶ τὰ ἑαυτῶν· ἐπεὶ δ'
 οὐκ ἐπείθοντο, προσέβαλλεν ὅσον ἀπὸ βοῆς ἔειπεν,
 ὅπως μὴ δῆλος εἴη εὐμενὴς αὐτοῖς ὢν. ἐπεὶ δ'
 οὐδὲν ἀπὸ τῆς προσβολῆς πράξας ἀπῆλθε, τῇ
 ὑστεραίᾳ λαβὼν τῶν μὲν Λακεδαιμονίων δύο μόρας,
 τῶν δὲ Ἀθηναίων ἱππέων τρεῖς φυλάς, παρήλθεν
 ἐπὶ τὸν κωφὸν λιμένα, σκοπῶν πῇ εὐαποτειχιστ-
 32 ὅτατος εἴη ὁ Πειραιεύς. ἐπεὶ δὲ ἀπιώντος αὐτοῦ
 προσθέοντινες καὶ πράγματα αὐτῷ παρεῖχον,
 ἀχθεσθεὶς παρήγγειλε τοὺς μὲν ἱππέας ἐλῶν εἰς
 αὐτοὺς ἐνέντας, καὶ τὰ δέκα ἀφ' ἥβης συνέπεσθαι·
 σὺν δὲ τοῖς ἄλλοις αὐτὸς ἐπηκολούθει. καὶ ἀπέκ-
 τειναν μὲν ἐγγὺς τριάκοντα τῶν ψιλῶν, τοὺς δ'
 33 ἄλλους κατεδίωξαν πρὸς τὸ Πειραιεὶ θέατρον. ἐκεῖ
 δὲ ἔτυχον ἐξοπλιζόμενοι· οἳ τε πελτασταὶ πάντες
 καὶ οἱ ὀπλίται τῶν ἐκ Πειραιῶς. καὶ οἱ μὲν ψιλοὶ
 εὐθὺς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον,
 ἐσφενδόνων· οἱ δὲ Λακεδαιμόνιοι, ἐπεὶ αὐτῶν πολ-
 λοὶ ἐτιτρώσκοντο, μάλα πιεζόμενοι ἀνεχώρουν ἐπὶ
 πόδα· οἱ δ' ἐν τούτῳ πολὺ μᾶλλον ἐπέκειντο.
 ἐνταῦθα δὲ ἀποθνήσκει Χαίρων τε καὶ Θίβραχυς,
 ἄμφω πολεμάρχω, καὶ Λακράτης ὁ Ὀλυμπιονίκης
 καὶ ἄλλοι οἱ τεθαμμένοι Λακεδαιμονίων πρὸ τῶν
 34 πυλῶν ἐν Κεραμειῷ. ὁρῶν δὲ ταῦτα ὁ Θρασύ-
 βουλος καὶ οἱ ἄλλοι ὀπλίται ἐβοήθουν καὶ ταχὺ
 παρετάξαντο πρὸ τῶν ἄλλων ἐπ' ὀκτώ. ὁ δὲ Παυ-
 σανίας μάλα πιεσθεὶς καὶ ἀναχωρήσας ὅσον στάδια
 τέτταρα ἢ πέντε πρὸς λόφον τινὰ παρήγγειλε τοῖς
 Λακεδαιμονίοις καὶ τοῖς ἄλλοις συμμάχοις ἐπιχω-

ρεῖν πρὸς ἑαυτόν. ἐκεῖ δὲ συνταξάμενος παντελῶς
 βαθεῖαν τὴν φάλαγγα ἤγεον ἐπὶ τοὺς Ἀθηναίους.
 οἱ δ' εἰς χεῖρας μὲν ἐδέξαντο, ἔπειτα δὲ οἱ μὲν
 ἐξεώσθησαν εἰς τὸν ἐν ταῖς Ἀλαῖς πηλόν, οἱ δὲ
 ἐνέκλιαν· καὶ ἀποθνήσκουσιν αὐτῶν ὡς πεντή- 35
 κοντα καὶ ἑκατόν. ὁ δὲ Πausanίας τρόπαιον στη-
 σάμενος ἀνεχώρησε· καὶ οὐδ' ὥς ὠργίζετο αὐτοῖς,
 ἀλλὰ λάθρα πέμπων ἐδίδασκε τοὺς ἐν Πειραιεῖ
 οἷα χρή λέγοντας πρέσβεις πέμπειν πρὸς ἑαυτὸν
 καὶ τοὺς παρόντας ἐφόρους. οἱ δ' ἐπείθοντο. δι-
 ἴστη δὲ καὶ τοὺς ἐν τῷ ἄστει, καὶ ἐκέλευε πρὸς
 σφᾶς προσιέναι ὡς πλείστους συλλεγομένους, λέγ-
 οντας ὅτι οὐδὲν δέονται τοῖς ἐν τῷ Πειραιεῖ πολε-
 μεῖν, ἀλλὰ διαλυθέντες κοινῇ ἀμφότεροι Λακεδαιμο-
 νίοις φίλοι εἶναι. ἡδέως δὲ ταῦτα καὶ Ναυκλείδας 36
 ἔφορος ὧν συνήκουεν ὥσπερ γὰρ νομίζεται σὺν
 βασιλεῖ δύο τῶν ἐφόρων συστρατεύεσθαι, καὶ τότε
 παρῆν οὗτός τε καὶ ἄλλος, ἀμφότεροι τῆς μετὰ
 Πausanίου γνώμης ὄντες μᾶλλον ἢ τῆς μετὰ Λυ-
 σάνδρου. διὰ ταῦτα. οὖν καὶ εἰς τὴν Λακεδαίμονα
 προθύμως ἔπεμπον τοὺς τ' ἐκ τοῦ Πειραιῶς ἔχον-
 τας τὰς πρὸς Λακεδαιμονίους σπονδὰς καὶ τοὺς
 ἀπὸ τῶν ἐν τῷ ἄστει ιδιώτας, Κηφισοφῶντά τε
 καὶ Μέλητον. ἐπεὶ μέντοι οὗτοι ὄχοντο εἰς Λακε- 37
 daίμονα, ἔπεμπον δὴ καὶ οἱ ἀπὸ τοῦ κοινοῦ ἐκ τοῦ
 ἄστεος λέγοντας ὅτι αὐτοὶ μὲν παραδιδάσι καὶ τὰ
 τεῖχη ἃ ἔχουσι καὶ σφᾶς αὐτοὺς Λακεδαιμονίοις
 χρῆσθαι ὅ, τι βούλονται· ἀξιούν δ' ἔφασαν καὶ
 τοὺς ἐν Πειραιεῖ, εἰ φίλοι φασὶν εἶναι Λακεδαιμον-
 ίους, παραδιδόναι τὸν τε Πειραιᾶ καὶ τὴν Μουνυ-

38 χίαν. ἀκούσαντες δὲ πάντων αὐτῶν οἱ ἔφοροι καὶ
 οἱ ἔκκλητοι ἐξέπεμψαν πεντεκαίδεκα ἄνδρας εἰς
 τὰς Ἀθήνας, καὶ ἐπέταξαν σὺν Πausανίᾳ δια-
 λάξαι ὅπη δύναιτο κάλλιστα. οἱ δὲ διήλλαξαν
 ἐφ' ὅτε εἰρήνην μὲν ἔχειν πρὸς ἀλλήλους, ἀπιέναι
 δὲ ἐπὶ τὰ ἑαυτῶν ἕκαστον πλήν τῶν τριάκοντα καὶ
 τῶν ἑνδεκα καὶ τῶν ἐν τῇ Πειραιεὶ ἀρξάντων δέκα.
 εἰ δέ τινες φοβοῦντο τῶν ἐξ ἄστεος, ἔδοξεν αὐτοῖς
 39 Ἐλευσίνα κατοικεῖν. τούτων δὲ περανθέντων Pau-
 σανίας μὲν διῆκε τὸ στράτευμα, οἱ δ' ἐκ τοῦ Πει-
 ραιῶς ἀνελθόντες σὺν τοῖς ὅπλοις εἰς τὴν ἀκρόπολιν
 40 ἔθυσαν τῇ Ἀθηνᾷ. ἐπεὶ δὲ κατέβησαν οἱ στρατη-
 γοί, ἔνθα δὴ ὁ Θρασύβουλος ἔλεξεν, Ὑμῖν, ἔφη, ὦ
 ἐκ τοῦ ἄστεος ἄνδρες, συμβουλευώ ἐγὼ γινῶναι
 ὑμᾶς αὐτοὺς. μάλιστα δ' ἂν γινώητε, εἰ ἀναλογ-
 ίσαισθε ἐπὶ τίνι ὑμῖν μέγα φρονητέον ἐστίν, ὥστε
 ἡμῶν ἀρχεῖν ἐπιχειρεῖν. πότερον δικαιότεροί ἐστε;
 ἀλλ' ὁ μὲν δῆμος πενέστερος ὑμῶν ὢν οὐδὲν
 πώποτε ἔνεκα χρημάτων ὑμᾶς ἠδίκηκεν· ὑμεῖς δὲ
 πλουσιώτεροι πάντων ὄντες πολλὰ καὶ αἰσχροῖα
 ἔνεκα κερδέων πεποιήκατε. ἐπεὶ δὲ δικαιοσύνης
 οὐδὲν ὑμῖν προσήκει, σκέψασθε εἰ ἄρα ἐπ' ἀνδρείᾳ
 41 ὑμῖν μέγα φρονητέον. καὶ τίς ἂν καλλίων κρίσις
 τούτου γένοιτο ἢ ὡς ἐπολεμήσαμεν πρὸς ἀλλήλους;
 ἀλλὰ γνώμη φαίητ' ἂν προέχειν, οἳ ἔχοντες καὶ
 τεῖχος καὶ ὅπλα καὶ χρήματα καὶ συμμαχοὺς Πε-
 λοποννησίους ὑπὸ τῶν οὐδὲν τούτων ἔχοντων
 παρελύθητε; ἀλλ' ἐπὶ Λακεδαιμονίοις δὴ οἴεσθε
 μέγα φρονητέον εἶναι; πῶς, οἷγε ὥσπερ τοὺς δάκ-
 νοντας κύνας κλοιῷ δῆσαντες παραδιδόασιν, οὕτω

καὶ κεῖνοι ὑμᾶς παραδόντες τῷ ἡδίκημένῳ τούτῳ
 δήμῳ οἴχονται ἀπιόντες; οὐ μέντοι γε ὑμᾶς, ὧ 42
 ἄνδρες, ἀξιῶ ἐγὼ ὦν ὁμωμόκατε παραβῆναι οὐδέν,
 ἀλλὰ καὶ τοῦτο πρὸς τοῖς ἄλλοις καλοῖς ἐπιδείξαι,
 ὅτι καὶ εὖορκοι καὶ ὅσιοί ἐστε. εἰπὼν δὲ ταῦτα
 καὶ ἄλλα τοιαῦτα καὶ ὅτι οὐδέν δέοι ταραττεσθαι,
 ἀλλὰ τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, ἀνέστησε
 τὴν ἐκκλησίαν. καὶ τότε μὲν ἀρχὰς καταστησά- 43
 μνοι ἐπολιτεύοντο· ὑστέρῳ δὲ χρόνῳ ἀκούσαντες
 ξένους μισθοῦσθαι τοὺς Ἑλευσῖνι, στρατευσάμενοι
 πανδημεὶ ἐπ' αὐτοὺς τοὺς μὲν στρατηγούς αὐτῶν
 εἰς λόγους ἐλθόντας ἀπέκτειναν, τοῖς δὲ ἄλλοις
 εἰσπέμψαντες τοὺς φίλους καὶ ἀναγκαίους ἔπεισαν
 συναλλαγῆναι· καὶ ὁμόσαντες ὅρκους ἢ μὴν μὴ
 μνησικακήσειν ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται
 καὶ τοῖς ὅρκοις ἐμμένει ὁ δῆμος.

NOTES.

BOOK I.

P. 7. c. 1. § 1. *Μετὰ δὲ ταῦτα*] This is a general formula used (especially in Xenophon) in connecting one part of a subject with that which has preceded. *Ταῦτα* does not appear to be intended to refer to any particular fact, such as the sacrifice of Tissaphernes at Ephesus, with the mention of which the history of Thucydides concludes (viii. 109).

ἦλθεν] into the Hellespont, to the Athenian fleet at Sestus.

Θυμοχάρης] Thymochares had followed the Peloponnesian fleet to Eubœa (Thuc. viii. 95. 2), and had been defeated by Agesandridas.

ἐχων] "with." Cp. the use of *ἀναλαβών*, ii. 2. 8; Thuc. v. 7. 2 *ἀναλαβὼν ἦγε*. So *ἄγων, φέρων*. Jelf, § 698. f. *ὄδα*. 2.

Ἀγηςανδρίδου] Agesandridas, son of Agesander, had commanded the Peloponnesian fleet against Eubœa (Thuc. viii. 91. 2), and surprised Athens on his way (*id.* viii. 94. 1, 2).

§ 2. *μετ' ὀλίγον δὲ τούτων*] equivalent to *μετὰ δὲ ταῦτα ὀλίγον ὕστερον*. The genitive *τούτων* arises from the notion of comparison. Herodotus gives us *τρίτῳ ἔτει τούτων, δευτέρῳ ἔτει τούτων* (vi. 40; vii. 80). Jelf, § 532.

Δωριεύς] Dorieus, a Rhodian, twice victor at Olympia (Thuc. iii. 8. 1), had taken refuge at Thurii, and commanded ten Thurian ships (*id.* viii. 35. 1).

ἀρχομένου χειμῶνος] *i. e.* about the beginning of October.

ἡμεροσκόπος] "day-watcher." These are opposed to the signalmen who gave alarm by beacon-fires (*φρυκτωροί*). We find the Greeks posting them on the headlands of Eubœa (*περὶ τὰ ὑψηλὰ τῆς Εὐβοῆς*) to keep their look-out (Hdt. vii. 182). Cp. *Hell.* vii. 2. 6 *τοὺς ἡμεροφύλακας*.

ἀνεβίβαζε] "drew ashore," on the Rhœtean promontory.

ὡς ἤνοιγε] "as he was making the open sea." Cp. 5. 13; 6. 21. Note the less regular form *ἤνοιγε*, used exclusively in nautical terms. Contrast *Anab.* v. 5. 20 *εἶπε δὲ οὐκ ἀνέψυχον τὰς πόλεις*.

§ 3. *Μάδυτον*] The beach between Sestus and Madytus had been the connecting point of the bridge of Xerxes with Abydos (*Hdt.* vii. 83).

§ 4. *Μίνδαρος*] Mindarus had superseded Astyochus as high-admiral (*ναύαρχος*) of the Lacedæmonian fleet (*Thuc.* viii. 85. 1).

P. 8. ἀναλίσβει] "rescue."

§ 5. *ῥόνα*] a poetical word, used also by Herodotus and the tragedians. Cp. *ῥήμβαναι* (*Anab.* i. 4. 4), *ἔτρεσεν* (i. 9. 6), *ἐπέπατο* (i. 9. 19), *εἰσίνοντο* (iii. 4. 16), *ἀναχάζειν* (iv. 1. 16), *θαμνῶ* (iv. 1. 16), *μόλωσιν* (vii. 1. 33).

μέχρι δελῆς ἐξ ἑωθινού] The word *δελῆ* (*δελῆ πρωτα* and *ὄψια*, cp. *Thuc.* iii. 74. 2 *περὶ δελῆν ὄψια*) was used both for the early afternoon, and the late afternoon or evening. Cp. *Hell.* iv. 1. 22 *ἄμα δελῆ καλλιερησάμενος κατέλυσε τὴν θυσίαν. ἐκ δὲ τούτου δειπνήσαντας παρήγγειλε παρεῖναι πρόσθεν τοῦ στρατοπέδου*, where we see that the *δελῆ* there mentioned came on before the *δείπνον* which usually took place about sunset. For the expression *ἐξ ἑωθινού*, cp. *Arist. Thest.* 2.

ἐπεισπλεῖ] "sails up into the straits," from Samos, whither (*Thuc.* viii. 108. 2) he had returned at the beginning of September (*πρὸς τὸ μετόπωρον*) after having exacted large contributions from Halicarnassus, fortified Cos, and planted in it an Athenian officer.

§ 6. *ἐπεισβαίνων...ἐμάχετο*] Pharnabazus reminds Agesilaus and the Lacedæmonians of this: *Hell.* iv. 1. 32 *ἐν δὲ τῇ γῇ αὐτὸς ἀπὸ τοῦ Ἰππου μαχόμενος μεθ' ὑμῶν εἰς τὴν θάλατταν κατέδωκεν τοὺς πολέμους*.

§ 7. *συμφράξαντες τὰς ναῦς καὶ παραταξάμενοι*] "having closed up their ships and ranged them in line." *Τὰς ναῦς* seems to apply to *παραταξάμενοι* as well as *συμφράξαντες*. Cp. *Thuc.* i. 52. 2 *παραταξάμενοι μετεώρους (τὰς ναῦς)*. *Thuc.* i. 29. 3, we find *ἀνταναγόμενοι καὶ παραταξάμενοι*, where we must understand *τὰς ναῦς* or *ἐαυτούς*.

§ 8. *ᾤχοντο*] Xenophon (cp. 1. 18; 3. 8; ii. 1. 26) appears not to observe the idiomatic usage of this verb according to which, as in *ἦκω*, the present is used in a perfect, and the imperfect in a pluperfect sense. Homer uses the imperfect

of *οἰχομαι* in its proper sense: *Π.* v. 495, 6 *πάλλων δ' ὄξεια δοῦρα κατὰ στρατὸν ᾤχετο* (was going) *πάντη, Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.* Thucydides uses it as an Aorist: i. 90. 4 *Θεμιστοκλῆς ταῦτα διδάξας ᾤχετο.* Jelf, § 396. 1. *Obs.* 1, 2.

Θρασύλος] This is the reading of all the Manuscripts, not *Θράσυλλος.* Thuc. v. 59. 5, the reading varies between *Θράσυλλος* and *Θράσυλος.*

§ 9. *ἦλθεν εἰς Ἑλλάσπορον*] from Ephesus, where he had offered sacrifice to Diana (Thuc. viii. 109).

ξενία τε καὶ δῶρα] *Ξένια* include chiefly meat and drink: *Æsch. Ag.* 1590—3 *ξένια...παρέσχε δαίτα παιδείων κρεῶν.* *Hell.* vii. 2. 3 *ἄλλως τε ἐτίμων αὐτοὺς καὶ βούν ξένια ἐπεμψαν.* It seems especially used of presents sent by peaceful inhabitants to an army: *Αἰνῶν.* iv. 8. 23 *καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδωσαν βούς καὶ ἀλφίτα καὶ οἶνον.* Schneider remarks with justice that *ξένια* are usually presented by not to the host.

φάσκων κ.τ.λ.] The real fact was that Tissaphernes wished to reconcile himself, if possible, to the Peloponnesians, *διαβεβλήσθαι νομίσας αὐτοῖς σφόδρα* (Thuc. viii. 109).

βασιλέα] When applied to the Persian king, the article was omitted with *βασιλεύς*, as if it were a proper name. Cp. *Hdt.* vii. 174 *βασιλέος τε (Xerxes) μέλλοντος διαβαίνειν ἐς τὴν Εὐρώπην ἐκ τῆς Ἀσίας.* *Arist. Ach.* 61 *οἱ πρέσβεις οἱ παρὰ βασιλέως.* Contrast *τοῦ Περσῶν βασιλέως*, 2. 19. *ὁ Περσῶν βασιλεύς, Hell.* iii. 4. 25.

§ 10. *Ἀλκιβιάδης...μετὰ Μαντιθέου...ἀπέδρασαν*] Cp. Thuc. iii. 109. 2 *Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται.* Jelf, § 393. 2. *Obs.* 3.

Π. 9. § 11. *Κύζικον*] The Athenians had attacked and recovered Cyzicus which had revolted: Thuc. viii. 107 *ἀφικόμενοι δὲ καὶ ἐπὶ τὴν Κύζικον ἀτείχιστον οὖσαν προσηγάγοντο πάλιν, καὶ χρήματα ἀνέπραξαν.* It was a colony from Miletus.

περιπλεῖν ἐκεῖσε] sc. to sail round the Mastusian promontory from Cardia to Sestus.

§ 13. *διώκειν αὐτὸν*] “to follow him (i.e. Alcibiades).” Cp. *Hipparch.* iv. 5 *ὥς μὴ κατακόπτωσι τοὺς ἵππους οἱ τελευταῖοι τὸν ἡγεμόνα διώκοντες.* It seems hardly probable that *αὐτὸν* refers to Mindarus (§ 11).

ἐξελομένοις τὰ μεγάλα ἱστία] sc. that the ships might be free and unencumbered for a sea-fight. Cp. *Hell.* vi. 2. 27 *ἅμα δὲ πάντα ὅσα εἰς ναυμαχίαν παρεσκευάζετο (ὁ Ἰφικράτης).**

εὐθὺς μὲν γὰρ τὰ μεγάλα ἱστία αὐτοῦ κατέλιπεν, ὥς ἐπὶ ναυμαχίαν πλέων. Similarly Lysander had left τὰ μεγάλα ἱστία at Cape Abarnis (II. 1. 29) before the battle of Aegospotami, which Conon took away, so as to lessen the enemy's powers of pursuit. Probably the two sails belonging to the mainmast were called ἱστία μεγάλα, those of the foremast ἱστία ἀκάτεια or ἀκάτια. Cp. Thuc. VIII. 28. 1 ἐβούλοντο (οἱ Πελοποννήσιοι) πλεῖν ἐπὶ τὰ σκευή αὐτὰ ἐξέλονται ἐς Τειχιούσσαν πόλιν (i. e. the sails, &c. which had been left on shore in expectation of going into action).

περὶ ἀρίστον ὥραν] "Suidas places the ἀρίστον as περὶ ὥραν τρίτην. This at the equinoxes would be about nine o'clock. But we have various reasons for distrusting this account. The ἀρίστον must be fixed nearer noon. It would appear to have been the midday meal, answering to the Roman 'prandium.' Cp. Xen. *Oecon.* xi. 14—18." Becker, *Char.* pp. 312, 3. Cp. note, 6. 21.

§ 14. τῇ ὑστεραίᾳ] Herodotus (VIII. 22) gives us the full expression: τὰ Ἴωνες ἐπελθόντες τῇ ὑστεραίᾳ ἡμέρῃ ἐπὶ τὸ Ἀρτεμισιον ἐπελέξαντο. So τῇ προτεραίᾳ (ἡμέρᾳ) "on the day before," Lat. "pridie."

αὐτοῖς] his men.

§ 15. ὠρμίσαντο] 'Ορμεῖν, "be at anchor;" ὠρμίζειν, "bring a ship to anchor (as a pilot);" ὠρμίζεσθαι, "bring oneself to anchor."

τὰ μικρά] "small craft."

§ 16. ὕοντος πολλῶ] so. τοῦ Διός. Cp. note, 6. 28. For πολλῶ (so. ὑετῶ) cp. Hdt. I. 193 ἢ δὲ γῆ τῶν Ἀσσυρίων ὑεταί μὲν ὀλίγω.

γυμναζομένας] "exercising, practising manœuvres."

ἀπειλημιένας ὑπ' αὐτοῦ] "cut off by himself from the port." There is another reading ἀπ' αὐτοῦ (so. τοῦ λιμένος).

P. 10. § 18. ταῖς εἰκοσι τῶν νεῶν] "The use of the Article with adjectives of number is one of the remarkable peculiarities of the Greek language." Arnold. The article is used here with a part of the whole number, where no definite mention has been made of the other part. Cp. Thuc. I. 116. 1; VIII. 39. 3. Cp. also *Inf.* 6. 26 ταῖς δὲ εἰκοσι καὶ ἑκατὸν ἀναχθεῖς. Jelf, § 455. 1.

τῶν Συρακοσίων] "those of the Syracusans." We learn from Thuc. VIII. 26 that twenty Syracusan ships sailed from Sicily to assist the Peloponnesians against Athens at the instigation of Hermocrates.

§ 21. Πέρινθον καὶ Ζηλυβρίαν] Herodotus (vi. 38) includes these in his list of towns on the Chersonese: *Χερσονησὸς τε ἐν τῇ πόλει συχναὶ θύεισι, καὶ Πέρινθος, καὶ τὰ τείχεα τὰ ἐπὶ Θρηκῆς, καὶ Ζηλυβρίη τε καὶ Βυζάντιον*. Perinthus was colonized from Samos, and afterwards called Heraclea.

§ 22. Χρυσόπολιν] the modern *Scutari*. Strabo (xii. 4) calls it *κώμη* (an unwall'd country-town).

τὴν δεκάτην] Cp. Polyb. iv. 44. 4 ἣν Ἀθηναῖοι ποτε κατασχόντες (Χρυσόπολιν), Ἀλκιβιάδου γνώμῃ παραγωγιάζειν (demand a transit duty from) ἐπεβάλλοντο πρῶτον τοὺς εἰς Πόντον πλέοντας.

ἐπιμελίσθαι] Cp. note, ii. 3. 13.

§ 23. ἐπιστολέως] "vice-admiral." This officer was second in command in the Spartan fleet, and succeeded to the command if anything happened to the high-admiral (ναύαρχος). Cp. ii. 1. 7.

P. 11. γράμματα] This despatch would be written in the hard Doric dialect, which was spoken in Laconia, Crete, Cyrene, and Magna Græcia. The soft was spoken in Sicily, Messene, Argolis, Megara, and the islands near Asia Minor; and was used by Theocritus, Epicharmus, and Sophron. The principal characteristics of the dialect are breadth and openness, and dislike of sibilant forms: cp. Theocr. *Id.* 15. 88 *ἐκκναισεύντι πλατεισδοῖσαι ἅπαντα*.

ἔαλσαν εἰς Ἀθήνας] Cp. Plat. *Rep.* v. 468 A τὸν δὲ ῥῶτα εἰς τοὺς πολεμίους ἀλόντα. Cp. note, ii. 3. 54. *Anab.* i. 2. 2 παρήσαν εἰς Σάρδεϊς. The idea of previous motion is implied. Jelf, § 646. 1. For the plural verb, cp. note ii. 3. 8.

ἔρρει...δρῆν] Compare, for the true Laconic brevity of the despatch, Thuc. iv. 17. 2: *ἐπιχώριον ὃν ἡμῶν οὐ μὲν βραχεῖς (λόγοι) ἀρκῶσι μὴ πολλοῖς χρῆσθαι*. Herodotus (iii. 46) gives us a very amusing anecdote illustrating Spartan taciturnity.

τὰ καλὰ] "our prosperity." This seems to suit *ἔρρει*, as an abstract idea, better than τὰ κἄλα, "timbers" i.e. "ships," for which cp. Arist. *Lysistr.* 1253. So Sophocles (*Ed. Tyr.* 910) *ἔρρει δὲ τὰ θεῖα*. Xen. *Symp.* 1. 15 *ἔρρει τὰ ἐμὰ πράγματα* (cp. Lat. *actum est*). Τὰ καλὰ is the Manuscript reading. It may be as well to remark here that Hickie in his otherwise thorough and painstaking edition of Book i. gives *ἔρρει* as the imp. of *ῥέω*, to flow.

ἀπέσσυ] so. ἀπεσσύθη.

πεινῶντι] contracted from *πεινῶντι*; Attic *πεινῶσι*, *πεινῶσι*. Cp., for the termination, Lat. *amant*. So in the treaty between Lacedæmon and Argos (Thuc. v. 77) we find *εἰκνῶντι*, *εἰχοντι*, *ἐντι*.

[ἀπορίοις] The old termination -μοι here is parallel to the Latin -mus. Cp. the Megarian's διαπεινώμεις, ἱκοίμεις, Arist. *AcA.* 750, 1.

§ 24. ἔνεκα ξύλων] "as far as timber was concerned." Cp. II. 1. 14. Brasidas (Thuc. IV. 11. 4) uses the same word contemptuously: ἐβόα λέγων ὡς οὐκ εἰκὸς εἶη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ περιδεῖν τείχος πεποιημένους. Compare the speech of Mardonius, Hdt. VIII. 100: οὐ γὰρ ξύλων ἀγών ὁ τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ' ἀνδρῶν τε καὶ ἵππων.

τῇ βασιλείῃ] sc. χώρα. Cp. Thuc. VIII. 84. 5 ἐν τῇ βασιλείῃ. We have the full expression τὴν βασιλείῃς χώραν, 2. 17.

§ 25. Ἀντάνδρῳ] Cp. Thuc. IV. 52. 3 καὶ πάντων μάλιστα τὴν Ἀντάνδρον, καὶ κρατυνόμενοι αὐτὴν (ναῦς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν, ξύλων ὑπαρχόντων καὶ τῆς Ἰδης ἐπικειμένης)...Virg. *Æn.* III. 5, 6 *classemque sub ipsa Antandro et Phrygiæ molimur montibus Idæ.* Cp. also II. 1. 10.

§ 26. ναυπηγοιμένῳ] sc. τῶν Πελοποννησίων.

εὐεργεσία] Xerxes in correspondence with Pausanias (Thuc. I. 129. 2) says κείτῃ σοι εὐεργεσία (title of εὐεργέτης) ἐν τῷ ἡμετέρῳ οἴκῳ εἰσαεὶ ἀνάγραφτος. Themistocles writes to Artaxerxes (*id.* I. 137. 7) καὶ μοι εὐεργεσία ὀφείλεται. Cp. Hdt. VIII. 85. Xenophon shows (*de Vect.* III. 11) that the name and rights of an εὐεργέτης were eagerly sought by leading men in other states, when conferred by the people of Athens: οἶμαι δὲ ἐγώ γε, εἰ μέλλοιεν ἀναγραφῆσθαι εὐεργέται εἰς τὸν ἅπαντα χρόνον, καὶ ξένους ἂν πολλοὺς εἰσενεγκεῖν, ἐστὶ δὲ ᾧς ἂν καὶ πόλεις τῆς ἀναγραφῆς ὀρεγομένας. The privileges of these public benefactors included public maintenance in the Prytaneum: Dem. F. L. 446 δόιγ' ἂν ἐν πυρτανείῳ σίτησιν ἢ ἄλλῃ τινὰ δωρεάν, αἷς τιμάτε τοὺς εὐεργέτας; Socrates, towards the close of his defence (Plat. *Apol.* 36 D, E), claims this privilege at the hands of the Athenians: τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτῃ;... ὁ μὲν γὰρ (ὁ Ὀλυμπίδει νενικηκώς) ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι· καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πυρτανείῳ σιτήσεως.

Καλχηδὼνα] a Megarian colony.

§ 27. Ἑρμοκράτους] son of Hermon, whom we are first acquainted with (Thuc. IV. 58—64) as urging the Siceliots to peace with each other in the face of the impending Athenian invasion. He is described by Thucydides (VI. 72. 2) as ἀνὴρ καὶ ἐς τὰλλα ξύνεσιν οὐδενὸς λειπόμενος, καὶ κατὰ τὸν πόλεμον ἐμπειρία τε ἱκανὸς γενόμενος καὶ ἀνδρὶς ἐπιφανῆς.

προηγορούμενος] "acting as spokesman." Cp. II. 2. 22; *Anab.* V. 5 προηγορεῖ δὲ Ἐκατάστυμος δευρὸς νομιζόμενος λέγων.

ἀγαθούς πρὸς τὰ δει παραγγελλόμενα] "brave in following out each successive order." Archidamus insists upon this point: Thuc. II. 11. 10 καὶ τὰ παραγγελλόμενα ὁξέως δεχόμενοι. Cp. id. I. 121. 2.

μεμνημένους...ὀπάρχουσιν] As to the position of this clause, Schneider's observation appears to me satisfactory: "*non inficior, Hell. v. 2. 20, δίδοναι λόγον τινι significare dicendi potestatem alicui facere: sed ea notio locum non habet, ubi accusandi mentio præcedit.*" Διδόναι λόγον (§ 28) = "give an account," "answer for," "*rationem reddere.*" For the transition from indirect to direct narration, cp. *Hell. iv. 1. 13* τέλος δὲ λέγει Σπιθριδάτης πᾶν ποιεῖν ἃν ἡδέως ὃ τι σοι δοκοίη. *Αναβ. i. 3. 14* πέμψαι δὲ καὶ προκαταληψόμενος τὰ ἄκρα, ὅπως μὴ φθάσωσι μῆτε Κύρος μῆτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χοήματα ἔχομεν ἀνηπακότες. *Infr. II. 1. 25.*

P. 12. ἀν' ἐκείνων] sc. ἀνθ' ἐαυτῶν. Cp. 6. 14 οὐκ ἔφη ἑαυτοῦ γε ἄρχοντος...εἰς τὸ ἐκείνου δυνατόν. *Memor. i. 2. 3* ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ μιμουμένους ἐκείνου τοιούτου γενησέσθαι. *Dem. de Cor. 276 (148)* ἢ τῶν παρ' ἑαυτοῦ πεμπομένων ἱερομημόνων ἢ τῶν ἐκείνου συμμάχων.

§ 28. στασιάζει πρὸς τὴν ἑαυτῶν πόλιν] Cp. *Αναβ. vi. 1. 29* ὅστις...στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζει.

§ 29. δεομένων] "at the request of the crews." Cp. *ἀποβαίνοντων, 3. 22. Jelf, § 695. 3. Obs. 1.*

ἀπεπέμψαντο] "*dimiserunt.*"

§ 30. ἐπόθησαν] "felt the loss of," "missed," "*desideraverunt.*"

κοινότητα] "affability." Cp. *Ἐπη. xiii. 9* οἱ μὲν γὰρ σοφισταὶ πλουσίους καὶ νέους θηρῶνται, οἱ δὲ φιλόσοφοι πᾶσι κοινοὶ καὶ φίλοι. "*Communis,*" in Latin, very nearly approaches the same sense. Pausanias incurred odium because *δυσπρόσοδον αὐτὸν παρείχε* (Thuc. I. 130. 2).

ἀνεξυνοῦτο] sc. ἀνεκοινοῦτο, ξυνός differing from κοινός only in dialect. Cp. *Hell. vi. 3. 8* ποιείσθε δὲ πολέμους οὐκ ἀνακοινοῦμενοι τοῖς συμμάχοις.

ἀπὸ τοῦ παραχρῆμα] "off-hand," "on the spur of the moment," "impromptu." Cp. the use of *αὐτοσχεδίδειν*.

§ 31. δοκῶν] "having the reputation of."

κατηγορήσας Τισσαφέρους] Cp. Thuc. VIII. 85.

τὰ ὄντα] "the truth." Cp. *Symp. iv. 45* νομίζοντες τὰ ὄντα

εἰρηκέναι αὐτόν. Thuc. vii. 8. 2 φοβούμενος μή...οὐ τὰ ὄντα ἀπαγγέλλωσιν.

P. 13, § 32. ἐν Θάσῳ] The insurrection was headed by Euphantus; Dem. c. Lept. 474, 5 Θασίους τοὺς μετ' Ἐκφάντου οἱ παραδόντες ὑμῖν Θάσον καὶ τὴν Λακεδαιμονίων φρουρὰν μεθ' ὧν ἐκβαλόντες...The island of Thasos was colonized from Paros, being situate S. W. of Abdera, and distant half a day's sail from Amphipolis (Thuc. iv. 104. 8). It revolted from Athens B.C. 465 in consequence of a dispute concerning the trading-marts and mining works on the Thracian coast (*id.* i. 100. 2, 3). The inhabitants at that time solicited aid from Lacedæmon, which the great earthquake and revolt of the Helots prevented from being sent, and the island surrendered. In the year 411 B.C. Diotrophes of Pisander's party put down the democracy and established an oligarchical government: upon which the Thasians proceeded to rebuild their city wall and negotiate through their exiles with the Lacedæmonians.

§ 33. Δεκελείας] This outpost, about midway between Athens and Boeotia, was occupied and fortified by the Lacedæmonians on the advice of Alcibiades (Thuc. vi. 91. 6, 7; vii. 19. 1). The occupation was the cause of heavy losses and great distress to the Athenians (*id.* vii. 27, 28).

τοὺς ἄλλους...ἄπαντας] sc. resident-aliens (μέτοικοι), strangers (ξένοι), and others.

§ 34. τῶν ἐπὶ πᾶσιν] "those in the extreme rear:" sc. τῶν ὀπισθοφυλάκων, "*novissimi agminis.*" Cp. ii. 4. 12, for a similar use of ἐπὶ. *Anab.* vi. 5 ἐπὶ τῷ μέσῳ ἔπεσθαι. Jelf, § 634. 1. a.

§ 35. ἐκ τῆς Δεκελείας ἰδὼν] Cp. Thuc. vii. 19. 2 ἐπὶ δὲ τῷ πεδίῳ καὶ τῆς χώρας τοῖς κρατίστοις ἐς τὸ κακουργεῖν ᾧκοδομεῖτο τὸ τεῖχος, ἐπιφανὲς μέχρι τῆς τῶν Ἀθηναίων πόλεως.

καταθέοντα] Cp. note, ii. 2. 23.

εἰ μή τις σχήσοι] Cp. note, ii. 8. 17.

φοιτᾷ] "*kept coming in (of repeated action).*" Cp. Hdt. vi. 23 οἷτος δὲ σφισι πολλὰς ἐφοῖτα ἐκ τῆς Ἀσίης ἀγχεσμένους. *Infr.* 6. 7 ταῖς ἐπὶ τὰς θύρας φοιτήσεσιν (repeated visitings). Cp. also *Anab.* vi. 6. 3 ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων.

Κλέαρχον τὸν Ῥαμφίον] This Clearchus, after peace had been established, led a Lacedæmonian army against Thrace; and on refusing to obey the summons of the ephors to return home, was condemned to death in his absence. Subsequently he

joined the expedition of Cyrus, and we find him represented (*Anab.* ii. 6. 1—15) as a brave and keen soldier (*ἀνὴρ πολεμικὸς καὶ φιλοπτόλεμος*), adventurous yet full of tact (*φιλοκινδυνὸς καὶ ἐν τοῖς δεινοῖς φρόνιμος*), adapted to command (*ἀρχικὸς*), of surly countenance and harsh voice (*ὁρᾶν στυγρὸς καὶ τῇ φωνῇ τραχύς*).

§ 36. *δόξαντος δὲ τοῦτου*] Similarly the nominative absolute is used: *Hell.* iii. 2. 19 *δόξαντα δὲ ταῦτα καὶ περανθέντα*. Cp. 7. 30.

P. 14. *Σηστόν*] described in *Hell.* iv. 8. 5, as *κατ' ἀντικρὺ δὲ τὰ Ἀβύδου καὶ ἀπέχοντα οὐ πλείον ὅκτῳ σταδίῳ*. Grote (vii. p. 370, n.) thinks that Sestus, the Athenian station, is put by inadvertence for Abydus, the Peloponnesian station.

§ 37. *Ἀντίθα*] grandson of Hamilcar.

Σελινούντα] Virgil, *Æn.* iii. 705 *teque datis linquo velis, palmosa Selinus*.

c. ii. § 1. *τῷ ἄλλῳ ἔτει*] "the next year." Cp. 1. 13 *τῇ ἄλλῃ ἡμέρᾳ*. For the attraction of *ῥ* to its antecedent, cp. Jelf, § 822. 2. *Ods.* 8.

ἐνίκα] "was the victor." Cp. *κατηγόρει*, 7. 31; *προηγόρει*, ii. 2. 22; *ἐνίκων καὶ κατεδίωξαν*, ii. 4. 19.

τὸ δὲ στάδιον] so. *ἐνίκα*. Cp. *Ὀλύμπια, παγκράτιον νικᾶν*. Jelf, § 564.

πλοῖα] so. *πλοῖα μακρὰ* (1. 34 *τριήρεις δὲ πεντήκοντα*). Cp. *Æcon.* viii. 12 *πολλοῖς δὲ μηχανήμασιν ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα*.

ὡς ἄμα καὶ πελτασταῖς ἐσομένους] "considering that they were about to engage with targeteers." Jelf, § 603. 2. We first find *πελτασταί* in the army of Brasidas (*Thuc.* iv. 111. 1). The *πέλτη* appears to have been a light shield, less cumbersome than the *ἔπλον*, and consisting of a frame of wood or wicker-work covered with skin or leather without the metallic rim (*ἔνυς*). A shield of similar construction was part of the national armour of Thrace and of other kindred nations. Iphicrates (*Hell.* iv. 5. 11—17) almost totally destroyed a mora of Lacedæmonian heavy-armed troops with a body of these targeteers.

ἀρχομένου τοῦ θέρους] about the beginning of April.

§ 2. *Πύγela*] Livy xxxvii. 11 *post solis occasum profectus septuaginta navibus tectis vento adverso ante lucem Pygela portum tenuit*.

διεσπαρμένους ὄντας] The double participle is worthy of notice: cp. II. 1. 28; *Symp.* VIII. 2 Κριτόβουλος ἐράμενος ἄν.

§ 3. ἐκτός] "except." *Infr.* 6. 34. Cp. the use of the Latin *extra*: Cio. *ad Fam.* VII. 3. 2 *extra ducem paucosque præterea reliqui in bello rapaces.* Liv. VIII. 32 *extra ea cave vocem mittas.* We find ἐξω used with a similar meaning: Hdt. VII. 29 οὐδὲν ἀνδρὶ συνέμξα ἐς τόδε...ἐξω σεῦ.

§ 4. Νότιον] Notium was occupied by the Colophonians on the loss of Colophon: Thuc. III. 34. 1 ἐς Νότιον τὸ Κολοφώνιον, οὐ κατῴκητο Κολοφώνιοι τῆς ἄνω πόλεως ἐαλωκίας ὑπὸ Ἰταμένων καὶ τῶν βαρβάρων κατὰ στάσω ἰδίᾳ ἐπαχθέντων. Herodotus (I. 149) reckons it among the Æolian towns. Livy (XXXVII. 26) says "*ipse copias ad Notium ducit: id oppidum Colophonitum pari impetibus abest a vetere Colophone duo ferme millia passuum.*"

P. 15. ἀκμάζοντος τοῦ σίτου] in the month of June. Cp. Arnold on Thuc. II. 19. 1 τοῦ σίτου ἀκμάζοντος.

λείαν] esp. of cattle: cp. Thuc. II. 94. 4 ἀνθρώπους καὶ λείαν λαβόντες. VIII. 3. 1 τῆς λείας τὴν πολλὴν ἀπολαβόν. Soph. *Aj.* 25 ἐφθαρμέναι γὰρ ἀρίστως εὐρίσκομεν Λείας ἀπ᾽άσας καὶ κατηναρισμένας Ἐκ χειρὸς αὐτοῖς ποιμῶν ἐπιστάταις: 53 σύμμικτά τε Λείας ἄδαστα βουκόλων φρουρήματα: 145 βοτὰ καὶ λείαν. Cp. *infr.* 3. 2.

πολλήν] "in great abundance." Jelf, § 714. 1. c.

§ 5. Στάγης] ὑπαρχος Τισσαφέρους (Thuc. VIII. 16. 3).

§ 6. συνέλεγε καὶ ἀπέστελλε] "proceeded to collect and despatch."

τῇ Ἀρτέμειδι] Thucydides (III. 104. 6) compares the Ephesian festival with the ancient Delian meeting: ξὺν τε γὰρ γυναίξῃ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἵωνες, καὶ ἀγῶν ἐποίεῖτο αὐτόθι, καὶ γυμνικὸς καὶ μουσικὸς, χοροὺς τε ἀνῆγον αὐτοὶ.

§ 9. πρὸς τοὺς ὅπλιτας ἐβοήθησαν] "came to aid against the hoplites:" *supr.* § 3, πρὸς τοὺς αὐτῶν ψιλοὺς = "to the aid of their light-armed." So βοηθεῖν ἐπὶ, followed by the name of a person, is "to carry aid against him"; followed by the name of a place, "to carry aid to it." Arnold, Thuc. VIII. 11.

P. 16. § 10. ἔδωκαν...ἔδωσαν] Xenophon not unfrequently delights to vary his style of writing: cp. *Anab.* I. 7. 3 ἀμείλιονας καὶ κρείττους. V. 7. 7 Βορέας...ὁ Βορρᾶς. *Hell.* IV. 8. 15 στερηθεῖεν...ἀναγκασθεῖσαν.

ἀπωλώλει] Cp. I. 37.

§ 12. αὐτοῖς ἀνδράσι] "crews and all." The notion here is that of an accompaniment or accessory. In Homer and the Attic poets we find σύν also used with this expression; sometimes also the article is added. Cp. 5. 19. Jelf, § 604. 1.

§ 13. Λάμψακον] a colony from Miletus and Phocæa.

§ 14. ἐν λιθοτομίαις] This was in retaliation for the confinement of the Athenian prisoners in the quarries of Syracuse at the close of the Sicilian expedition (Thuc. vii. 86, 87).

οἱ δ' εἰς Μέγαρα] "and some few to Megara." The second clause is not in the speaker's mind when he conceives the first. For a similar ellipse, cp. Plat. *Apol.* 18 D ὅσοι δὲ (οἱ μὲν) φθόνῳ καὶ διαβολῇ χρώμενοι ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους πείθοντες. Dem. *F. L.* 397, 8 καὶ ὅσοι διὰ ταῦτ' ἀπολώλασι παρ' ὑμῖν οἱ δὲ χρήματα πᾶμπολλ' ὠφλήκασιν (where Shilleto says that the ellipse is more common in Plato than in other writers). Jelf, § 767. 1, 2.

§ 15. οὐκ ἠβούλοτο...συντάττεσθαι] Cp. Plat. *Alc.* 29 οὗτω δ' ἐπὶ ῥήθησαν οἱ μετὰ τοῦ Ἀλκιβιάδου στρατευσάμενοι καὶ τοσοῦτον ἐφρόνησαν, ὥστ' ἀπαξιοῦν ἐτι τοῖς ἄλλοις καταμυγνῖναι στρατιώταις αὐτοῦς πολλὰς ἡττημένους ἀηττήτους ὄντας.

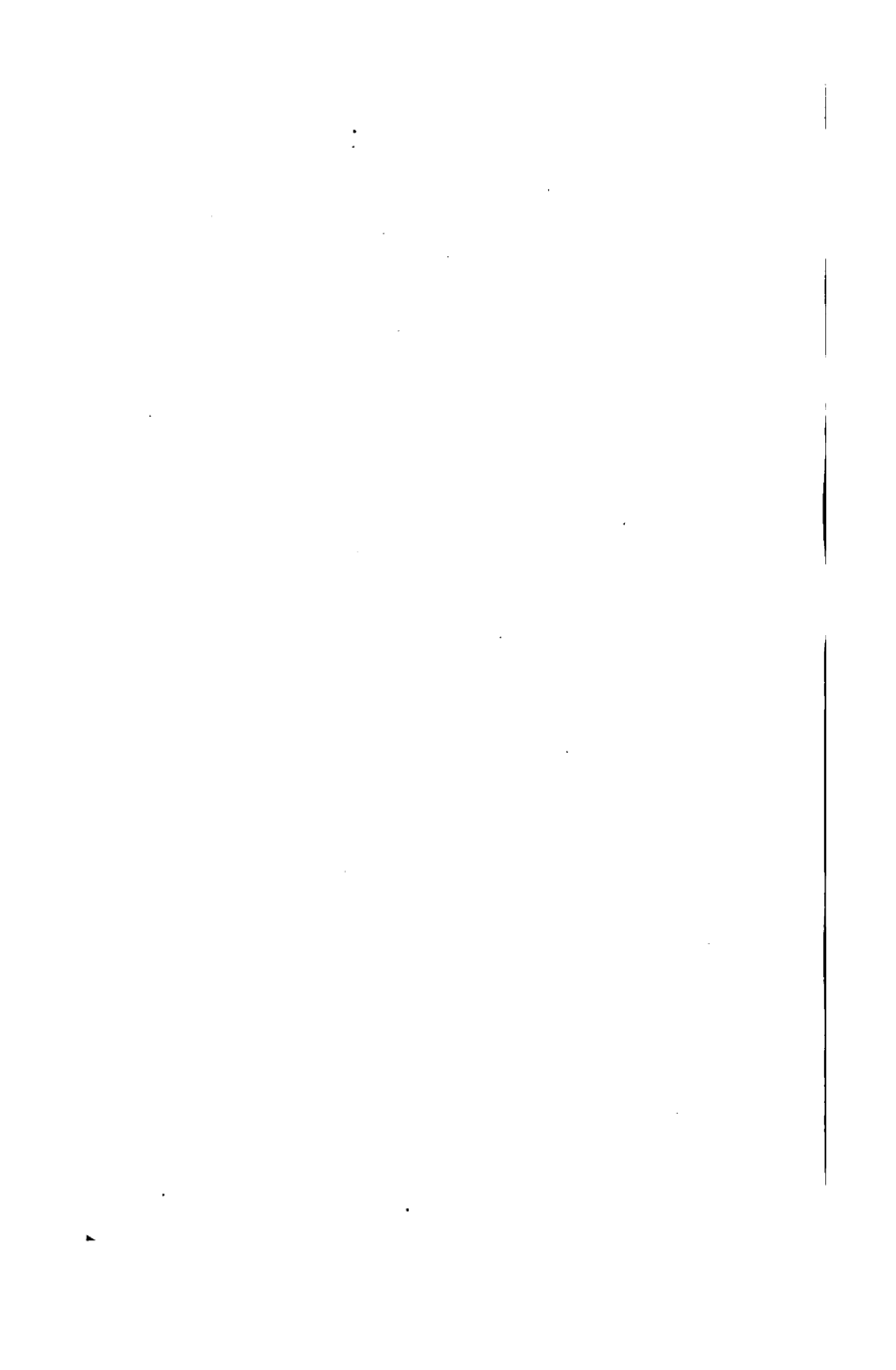
P. 17. § 16. ἀφελετο] either "precluded farther pursuit," or "concealed Pharnabazus."

§ 17. ἐκ] "immediately after (following upon)." Lat. "ad."

ἥπειρον] the Asiatic continent: cp. *Hell.* iii. 1. 5 ἐκ τῶν ἐν τῇ ἡπείρῳ Ἑλληνίδων πόλεων. Hdt. iii. 134 ἐκ τῆςδε τῆς ἡπείρου (Asia) εἰς τὴν ἐτέρην ἥπειρον (Europe).

§ 18. τὸ Κορυφάσιον] Cp. Thuc. iv. 3. 2 ἀπέχει γὰρ σταδίων μάλιστα ἢ Πύλος τῆς Σπάρτης τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ οὖσα γῆ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κορυφάσιον. It appears from Diodorus (xiii. 64) that Pylus was retaken by the Lacedæmonians after a severe assault (Anytus having failed to relieve it with his fleet). Demosthenes had fortified it B.C. 425.

Ἡρακλεῖα τῇ Τραχινίᾳ] Heraclea was founded by the Lacedæmonians B.C. 426. On that occasion none had been excluded from participating in the colony except Achæans and Ionians and some others (Thuc. iii. 92. 7). Its failure was owing in a great measure to the tyranny of the Lacedæmonian governors (id. iii. 93. 4). Thucydides mentions the hostility of the Ceteans against the Trachinians; iii. 92. 2 τοῦτων δὲ οἱ Τραχίνιοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων: also against



NOTES.

BOOK I.

P. 7. c. 1. § 1. *Μετὰ δὲ ταῦτα*] This is a general formula used (especially in Xenophon) in connecting one part of a subject with that which has preceded. *Ταῦτα* does not appear to be intended to refer to any particular fact, such as the sacrifice of Tissaphernes at Ephesus, with the mention of which the history of Thucydides concludes (viii. 109).

ἦλθεν] into the Hellespont, to the Athenian fleet at Sestus.

Θυμοχάρης] Thymochares had followed the Peloponnesian fleet to Eubœa (Thuc. viii. 95. 2), and had been defeated by Agesandridas.

ἔχων] "with." Cp. the use of *ἀναλαβὼν*, ii. 2. 8; Thuc. v. 7. 2 *ἀναλαβὼν ἦγε*. So *ἄγων, φέρων*. Jelf, § 698. f. *Ods.* 2.

Ἀγανδρίδου] Agesandridas, son of Agesander, had commanded the Peloponnesian fleet against Eubœa (Thuc. viii. 91. 2), and surprised Athens on his way (*id.* viii. 94. 1, 2).

§ 2. *μετ' ὀλίγον δὲ τούτων*] equivalent to *μετὰ δὲ ταῦτα ὀλίγω ὕστερον*. The genitive *τούτων* arises from the notion of comparison. Herodotus gives us *τρίτῳ ἔτει τούτων, δευτέρῳ ἔτει τούτων* (vi. 40; vii. 80). Jelf, § 532.

Δωριεύς] Dorieus, a Rhodian, twice victor at Olympia (Thuc. iii. 8. 1), had taken refuge at Thurii, and commanded ten Thurian ships (*id.* viii. 35. 1).

ἀρχομένου χειμῶνος] *i. e.* about the beginning of October.

ἡμεροσκόπος] "day-watcher." These are opposed to the signalmen who gave alarm by beacon-fires (*φρυκτωροί*). We find the Greeks posting them on the headlands of Eubœa (*περὶ τὰ ὑψηλὰ τῆς Εὐβοῆς*) to keep their look-out (Hdt. vii. 182). Cp. *Hell.* vii. 2. 6 *τοὺς ἡμεροφύλακας*.

ἀρεβίβατε] "drew ashore," on the Rhætean promontory.

ὡς ἦνοιγε] "as he was making the open sea." Cp. 5. 13; 6. 21. Note the less regular form ἦνοιγε, used exclusively in nautical terms. Contrast *Anab.* v. 5. 20 ἐρεὶ δὲ οὐκ ἀνέψυχον τὰς πύλας.

§ 3. Μάδυτος] The beach between Sestus and Madytus had been the connecting point of the bridge of Xerxes with Abydus (*Hdt.* vii. 33).

§ 4. Μίνδαρος] Mindarus had superseded Astyocheus as high-admiral (ναύαρχος) of the Lacedæmonian fleet (*Thuc.* viii. 85. 1).

P. 8. ἀναλάβοι] "rescue."

§ 5. ἡόνα] a poetical word, used also by Herodotus and the tragedians. Cp. ἡλιβατοί (*Anab.* i. 4. 4), ἔρρεσεν (i. 9. 6), ἐπέπατο (i. 9. 19), εἰόνοντο (iii. 4. 16), ἀναχάζειν (iv. 1. 16), θαμνῶ (iv. 1. 16), μύλωσιν (vii. 1. 33).

μέχρι δειλῆς ἐξ ἑωθινού] The word δειλῆ (δειλῆ πρωτὰ and ὀψία, cp. *Thuc.* iii. 74. 2 περὶ δειλῆν ὀψίαν) was used both for the early afternoon, and the late afternoon or evening. Cp. *Hell.* iv. 1. 22 ἅμα δειλῇ καλλιερησάμενος κατέλυσε τὴν θυσίαν. ἐκ δὲ τούτου δειπνήσαντας παρήγγειλε παρῆναι πρόσθεν τοῦ στρατοπέδου, where we see that the δειλῇ there mentioned came on before the δειπνῶν which usually took place about sunset. For the expression ἐξ ἑωθινού, cp. *Arist. Thest.* 2.

ἐπεισπλεῖ] "sails up into the straits," from Samos, whither (*Thuc.* viii. 108. 2) he had returned at the beginning of September (πρὸς τὸ μετόπωρον) after having exacted large contributions from Halicarnassus, fortified Cos, and planted in it an Athenian officer.

§ 6. ἐπεισβαλὼν...ἐμάχετο] Pharnabazus reminds Agesilaus and the Lacedæmonians of this: *Hell.* iv. 1. 82 ἐν δὲ τῇ γῇ αὐτὸς ἀπὸ τοῦ ἱπποῦ μαχόμενος μεθ' ὑμῶν εἰς τὴν θάλατταν κατέβλεπον τοὺς πολεμίους.

§ 7. συμφράξαντες τὰς ναῦς καὶ παραταξάμενοι] "having closed up their ships and ranged them in line." Τὰς ναῦς seems to apply to παραταξάμενοι as well as συμφράξαντες. Cp. *Thuc.* i. 52. 2 παραταξάμενοι μετεώρους (τὰς ναῦς). *Thuc.* i. 29. 3, we find ἀνταναγόμενοι καὶ παραταξάμενοι, where we must understand τὰς ναῦς or ἐαυτούς.

§ 8. ᾤκοντο] Xenophon (cp. 1. 18; 3. 8; ii. 1. 26) appears not to observe the idiomatic usage of this verb according to which, as in ἦκω, the present is used in a perfect, and the imperfect in a pluperfect sense. Homer uses the imperfect

of *οἰχομαι* in its proper sense: *Π. v. 495, 6* *πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν φέχeto* (was going) *πάντη, Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.* Thucydides uses it as an Aorist: *i. 90. 4* *Θεμιστοκλῆς ταῦτα διδάξας φέχeto.* *Jelf, § 396. 1. Obs. 1, 2.*

Θρασύλος] This is the reading of all the Manuscripts, not *Θράσυλλος*. *Thuc. v. 59. 5*, the reading varies between *Θράσυλλος* and *Θράσυλος*.

§ 9. *ἦλθεν εἰς Ἑλλάσποντον*] from Ephesus, where he had offered sacrifice to Diana (*Thuc. viii. 109*).

ξένια τε καὶ δῶρα] *Ξένια* include chiefly meat and drink: *Æsch. Ag. 1590—3* *ξένια...παρέσχε δαῖτα παιδείων κρεῶν.* *Hell. vii. 2. 3* *ἄλλως τε ἐτίμων αὐτοὺς καὶ βοῦν ξένια ἐπεμψαν.* It seems especially used of presents sent by peaceful inhabitants to an army: *Anab. iv. 8. 23* *καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδωσαν βοῦς καὶ ἀφίτα καὶ οἶνον.* Schneider remarks with justice that *ξένια* are usually presented by not to the host.

φάσκων κ.τ.λ.] The real fact was that Tissaphernes wished to reconcile himself, if possible, to the Peloponnesians, *διαβεβλησθαι νομίσας αὐτοῖς σφόδρα* (*Thuc. viii. 109*).

βασιλέα] When applied to the Persian king, the article was omitted with *βασιλεὺς*, as if it were a proper name. *Cp. Hdt. vii. 174* *βασιλέος τε (Xerxes) μέλλοντος διαβαίνειν ἐς τὴν Εὐρώπην ἐκ τῆς Ἀσίας.* *Arist. Ach. 61* *οἱ πρέσβεις οἱ παρὰ βασιλέως.* Contrast τοῦ Περσῶν βασιλέως, *2. 19. ὁ Περσῶν βασιλεὺς, Hell. iii. 4. 25.*

§ 10. *Ἀλκιβιάδης...μετὰ Μαντιθέου...ἀπέδρασαν*] *Cp. Thuc. iii. 109. 2* *Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται.* *Jelf, § 393. 2. Obs. 8.*

P. 9. § 11. Κύζικον] The Athenians had attacked and recovered Cyzicus which had revolted: *Thuc. viii. 107* *ἀφικόμενοι δὲ καὶ ἐπὶ τὴν Κύζικον ἀτείχιστον οὖσαν προσηγάγοντο πάλιν, καὶ χρήματα ἀνέπραξαν.* It was a colony from Miletus.

περιπλεῖν ἐκέισε] *sc. to sail round the Mastusian promontory from Cardia to Sestus.*

§ 13. *διώκειν αὐτὸν*] “to follow him (i.e. Alcibiades).” *Cp. Hipparch. iv. 5* *ὥς μὴ κατακόπτωσι τοὺς ἱπποὺς οἱ τελευταῖοι τὸν ἡγεμόνα διώκοντες.* It seems hardly probable that αὐτὸν refers to Mindarus (§ 11).

ἐξελομένοις τὰ μεγάλα ἱστία] *sc. that the ships might be free and unencumbered for a sea-fight.* *Cp. Hell. vi. 2. 27* *ἅμα δὲ πάντα ὅσα εἰς ναυμαχίαν παρσκευάζεται (ὁ Ἴφικράτης).*

εὐθὺς μὲν γὰρ τὰ μεγάλα ἱστία αὐτοῦ κατέλιπεν, ὡς ἐπὶ ναυμαχίαν πλέων. Similarly Lysander had left τὰ μεγάλα ἱστία at Cape Abarnis (II. 1. 29) before the battle of Aegospotami, which Conon took away, so as to lessen the enemy's powers of pursuit. Probably the two sails belonging to the mainmast were called ἱστία μεγάλα, those of the foremast ἱστία ἀκάτεια or ἀκάτια. Cp. Thuc. VIII. 28. 1 ἐβούλοντο (οἱ Πελοποννήσιοι) πλεύσαι ἐπὶ τὰ σκεύη ἃ ἐξέλοντο ἐς Τειχιούσσαν πόλιν (i. e. the sails, &c. which had been left on shore in expectation of going into action).

περὶ δρίστου ὥραν] "Suidas places the δρίστον as περὶ ὥραν τρίτην. This at the equinoxes would be about nine o'clock. But we have various reasons for distrusting this account. The δρίστον must be fixed nearer noon. It would appear to have been the midday meal, answering to the Roman 'prandium.' Cp. Xen. *Oecon.* XI. 14—18." Becker, *Char.* pp. 312, 3. Cp. note, 6. 21.

§ 14. τῇ ὑστεραίᾳ] Herodotus (VIII. 22) gives us the full expression: τὰ Ἴωνες ἐπελθόντες τῇ ὑστεραίῃ ἡμέρῃ ἐπὶ τὸ Ἀρτεμίσιον ἐπελέξαντο. So τῇ προτεραίᾳ (ἡμέρᾳ) "on the day before," Lat. "pridie."

αὐτοῖς] his men.

§ 15. ὠρμίσαντο] 'Ορμεῖν, "be at anchor;" ὀρμίζειν, "bring a ship to anchor (as a pilot);" ὀρμίζεσθαι, "bring oneself to anchor."

τὰ μικρά] "small craft."

§ 16. ὕοντος πολλῶ] sc. τοῦ Διὸς. Cp. note, 6. 28. For πολλῶ (sc. ὑετῶ) cp. Hdt. I. 193 ἡ δὲ γῆ τῶν Ἀσσυρίων ὑεταί μὲν ὀλίγῳ.

γυμναζομένας] "exercising, practising manœuvres."

ἀπειλημμένος ὑπ' αὐτοῦ] "out off by himself from the port." There is another reading ἀπ' αὐτοῦ (sc. τοῦ λιμένος).

P. 10. § 18. ταῖς εἴκοσι τῶν νεῶν] "The use of the Article with adjectives of number is one of the remarkable peculiarities of the Greek language." Arnold. The article is used here with a part of the whole number, where no definite mention has been made of the other part. Cp. Thuc. I. 116. 1; VIII. 39. 3. Cp. also *infr.* 6. 26 ταῖς δὲ εἴκοσι καὶ ἑκατὸν ἀναχθεῖς. Jelf, § 455. 1.

τῶν Συρακοσίων] "those of the Syracusans." We learn from Thuc. VIII. 26 that twenty Syracusan ships sailed from Sicily to assist the Peloponnesians against Athens at the instigation of Hermocrates.

§ 21. Πέρινθον καὶ Σηλυβρίαν] Herodotus (vi. 33) includes these in his list of towns on the Chersonese: Χερσόνησός τε ἐν τῇ πόλει συγκατα ἔκειτο, καὶ Πέρινθος, καὶ τὰ τεῖχεα τὰ ἐπὶ Θρηάκης, καὶ Σηλυβρίη τε καὶ Βυζάντιον. Perinthus was colonized from Samos, and afterwards called Heraclaea.

§ 22. Χρυσόπολιν] the modern *Scutari*. Strabo (xii. 4) calls it κώμη (an unwall'd country-town).

τὴν δεκάτην] Cp. Polyb. iv. 44. 4 ἣν Ἀθηναῖοι ποτε κατασχόντες (Χρυσόπολιν), Ἀλκιβιάδου γνώμῃ παραγωγιάζειν (demand a transit duty from) ἐπεβάλλοντο πρῶτον τοὺς εἰς Πόντον πλέοντας.

ἐπιμελείσθαι] Cp. note, π. 8. 13.

§ 23. ἐπιστολέως] "vice-admiral." This officer was second in command in the Spartan fleet, and succeeded to the command if anything happened to the high-admiral (ναύαρχος). Cp. π. 1. 7.

P. 11. γράμματα] This despatch would be written in the hard Doric dialect, which was spoken in Laconia, Crete, Cyrene, and Magna Græcia. The soft was spoken in Sicily, Messene, Argolis, Megara, and the islands near Asia Minor; and was used by Theocritus, Epicharmus, and Sophron. The principal characteristics of the dialect are breadth and openness, and dislike of sibilant forms: cp. Theocr. *Id.* 15. 88 ἐκκναυσεύντι πλατειάζουσιν πάντα.

ἔδλωσαν εἰς Ἀθήνας] Cp. Plat. *Rep.* v. 468 A τὸν δὲ ζῶντα εἰς τοὺς πολεμίους ἀλόντα. Cp. note, π. 3. 54. *Αναδ.* i. 2. 2 παρήσαν εἰς Σάρδεϊς. The idea of previous motion is implied. Jelf, § 646. 1. For the plural verb, cp. note π. 8. 8.

ἔρρει...δρῆν] Compare, for the true Laconic brevity of the despatch, Thuc. iv. 17. 2: ἐπιχώριον δὲ ἡμῖν οὐ μὲν βραχεῖς (λόγοι) ἀρκῶσι μὴ πολλοῖς χρῆσθαι. Herodotus (iii. 46) gives us a very amusing anecdote illustrating Spartan taciturnity.

τὰ καλὰ] "our prosperity." This seems to suit ἔρρει, as an abstract idea, better than τὰ κᾶλα, "timbers" i.e. "ships," for which cp. Arist. *Lysistr.* 1253. So Sophocles (*Œd. Tyr.* 910) ἔρρει δὲ τὰ θεῖα. Xen. *Symp.* i. 15 ἔρρει τὰ ἐμὰ πράγματα (cp. Lat. *actum est*). Τὰ καλὰ is the Manuscript reading. It may be as well to remark here that Hickie in his otherwise thorough and painstaking edition of Book i. gives ἔρρει as the imp. of ῥέω, to flow.

ἀπέσσυα] so. ἀπεσσύθη.

πεινῶντι] contracted from πεινῶντι; Attic πεινῶνσι, πεινῶσι. Cp., for the termination, Lat. *amant*. So in the treaty between Lacedæmon and Argos (Thuc. v. 77) we find εἰκνντι, ἐχοντι, ἐντι.

[ἀπολομεν] The old termination *-μεν* here is parallel to the Latin *-mus*. Cp. the Megarian's διαπεινᾶμεν, ἴκομεν, Arist. *Ach.* 750, 1.

§ 24. *ἔνεκα ξύλων*] "as far as timber was concerned." Cp. π. 1. 14. Brasidas (Thuc. iv. 11. 4) uses the same word contemptuously: ἐβόα λέγων ὡς οὐκ εἰκὸς εἶη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ περιδεῖν τεῖχος πεποιημένους. Compare the speech of Mardonius, Hdt. viii. 100: οὐ γὰρ ξύλων ἀγῶν ὁ τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ' ἀνδρῶν τε καὶ ἵππων.

τῇ βασιλείᾳ] sc. χώρα. Cp. Thuc. viii. 84. 5 ἐν τῇ βασιλείᾳ. We have the full expression τῇ βασιλείᾳ χώραν, 2. 17.

§ 25. Ἀντάνδρῳ] Cp. Thuc. iv. 52. 3 καὶ πάντων μάλιστα τὴν Ἀντανδρον, καὶ κρατυνόμενοι αὐτὴν (ναὺς τε γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν, ξύλων ὑπαρχόντων καὶ τῆς Ἰδῆς ἐπικειμένης)...Virg. *Æn.* iii. 5, 6 *classetque sub ipsa Antandro et Phrygiæ molimur montibus Idæ*. Cp. also π. 1. 10.

§ 26. ναυπηγουμένων] sc. τῶν Πελοποννησίων.

εὐεργεσία] Xerxes in correspondence with Pausanias (Thuc. i. 129. 2) says κείναι σοι εὐεργεσία (title of εὐεργέτης) ἐν τῷ ἡμετέρῳ οἴκῳ εἰσαὶ ἀνάγραπτος. Themistocles writes to Artaxerxes (id. i. 137. 7) καὶ μοι εὐεργεσία ὀφείλεται. Cp. Hdt. viii. 85. Xenophon shows (*de Vect.* iii. 11) that the name and rights of an εὐεργέτης were eagerly sought by leading men in other states, when conferred by the people of Athens: οἶμαι δὲ ἔγωγε, εἰ μέλλοιεν ἀναγραφῆσθαι εὐεργέται εἰς τὸν ἅπαντα χρόνον, καὶ ξένους ἂν πολλοὺς εἰσενεγκεῖν, ἐστὶ δὲ αἱ ἂν καὶ πόλεις τῆς ἀναγραφῆς ὀρεγομένης. The privileges of these public benefactors included public maintenance in the Prytaneum: Dem. F. L. 446 δολίγ' ἂν ἐν πρυτανείῳ στήσῃν ἢ ἄλλην τιὰ δωρεάν, αἱς τιμᾶτε τοὺς εὐεργέτας; Socrates, towards the close of his defence (Plat. *Apol.* 36 D, E), claims this privilege at the hands of the Athenians: τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτῃ;... ὁ μὲν γὰρ (ὁ Ὀλυμπιάσι νενικηκώς) ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι· καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυτανείῳ σιτησέω.

Καλχηδὼνα] a Megarian colony.

§ 27. Ἑρμοκράτους] son of Hermon, whom we are first acquainted with (Thuc. iv. 58—64) as urging the Siceliots to peace with each other in the face of the impending Athenian invasion. He is described by Thucydides (vi. 72. 2) as ἀγῆρ καὶ ἐς πᾶλλα ξύνεσιν οὐδενὸς λειπόμενος, καὶ κατὰ τὸν πόλεμον ἐμπειρία τε ἱκανὸς γενόμενος καὶ ἀνδρία ἐπιφανής.

προσηγορούντος] "acting as spokesman." Cp. π. 2. 22; *Αναδ.* v. 5 προηγορεῖ δὲ Ἐκατόνυμος δεινὸς νομίζομενος λέγειν.

ἀγαθοὺς πρὸς τὰ δει παραγγελλόμενα] "brave in following out each successive order." Archidamus insists upon this point: Thuc. II. 11. 10 καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι. Cp. id. I. 121. 2.

μεμνημένους...ὀπάρχουσιν] As to the position of this clause, Schneider's observation appears to me satisfactory: "non infior, Hell. V. 2. 20, δίδοναι λόγον τινὶ significare dicendi potestatem alicui facere: sed ea notio locum non habet, ubi accusandi mentio praecedit." Διδόναι λόγον (§ 28) = "give an account," "answer for," "rationem reddere." For the transition from indirect to direct narration, cp. Hell. IV. 1. 13 τέλος δὲ λέγει Σπυριδάτης πᾶν ποιῆν ἂν ἡδέως ὃ τι σοι δοκοῖη. Anab. I. 3. 14 πέμψαι δὲ καὶ προκαταληψόμενους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηπακότες. Infir. II. 1. 25.

P. 12. ἀντ' ἐκείνων] sc. ἀνθ' ἐαυτῶν. Cp. 6. 14 οὐκ ἔφη ἐαυτοῦ γε ἄρχοντας...εἰς τὸ ἐκείνους δυνατόν. Μεμορ. I. 2. 3 εἰποὶ τοὺς συνδιατρίβοντας ἐαυτῷ μιμουμένους ἐκείνους τοιούσδε γενήσεσθαι. Dem. de Cor. 276 (148) ἡ τῶν παρ' ἐαυτοῦ πεμπόμενων ἱερομηγμόνων ἡ τῶν ἐκείνου συμμάχων.

§ 28. στασιάζειν πρὸς τὴν ἐαυτῶν πόλιν] Cp. Anab. VI. 1. 29 ὅστις...στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἐαυτοῦ σωτηρίαν στασιάζειν.

§ 29. δεομένων] "at the request of the crews." Cp. ἀποβαίνοντων, 3. 22. Jelf, § 695. 3. Obs. 1.

ἀπεπέμψαντο] "dimiserunt."

§ 30. ἐπόθησα] "felt the loss of," "missed," "desideraverunt."

κοινότης] "affability." Cp. Cyn. XIII. 9 οἱ μὲν γὰρ σοφισταὶ πλουσίους καὶ νέους θηρῶνται, οἱ δὲ φιλόσοφοι πᾶσι κοινοὶ καὶ φίλοι. "Communis," in Latin, very nearly approaches the same sense. Pausanias incurred odium because δυσπρόσοδον αὐτὸν παρεῖχε (Thuc. I. 130. 2).

ἀνεξυνούτο] sc. ἀνεκοινούτο, ξυνός differing from κοινός only in dialect. Cp. Hell. VI. 8 ποιείσθε δὲ πολεμίους οὐκ ἀνακοινούμενοι τοῖς συμμάχοις.

ἀπὸ τοῦ παραχρήμα] "off-hand," "on the spur of the moment," "impromptu." Cp. the use of αὐτοσχεδίδειν.

§ 31. δοκῶν] "having the reputation of."

κατηγορήσας Τισσαφέρους] Cp. Thuc. VIII. 85.

τὰ ὄντα] "the truth." Cp. Symp. IV. 45 νομίζοντες τὰ ὄντα

εἰρηκέναι αὐτόν. Thuc. vii. 8. 2 φοβούμενος μή...οὐ τὰ ὄντα ἀπαγγέλλωσιν.

P. 13. § 32. ἐν Θάσῳ] The insurrection was headed by Eo-phantus: Dem. c. Lept. 474, 5 Θασίους τοὺς μετ' Ἐκφάντου οἱ παραδόντες ὑμῖν Θάσον καὶ τὴν Λακεδαιμονίων φρουρὰν μεθ' ὧν ἐκβαλόντες... The island of Thasos was colonized from Paros, being situate S. W. of Abdera, and distant half a day's sail from Amphipolis (Thuc. iv. 104. 3). It revolted from Athens B.C. 465 in consequence of a dispute concerning the trading-marts and mining works on the Thracian coast (*id.* i. 100. 2, 3). The inhabitants at that time solicited aid from Lacedæmon, which the great earthquake and revolt of the Helots prevented from being sent, and the island surrendered. In the year 411 B.C. Diotrophes of Pisander's party put down the democracy and established an oligarchical government: upon which the Thasians proceeded to rebuild their city wall and negotiate through their exiles with the Lacedæmonians.

§ 33. Δεκελείας] This outpost, about midway between Athens and Bœotia, was occupied and fortified by the Lacedæmonians on the advice of Alcibiades (Thuc. vi. 91. 6, 7; vii. 19. 1). The occupation was the cause of heavy losses and great distress to the Athenians (*id.* vii. 27, 28).

τοὺς ἄλλους...ἀπαντας] *sc.* resident-aliens (μέτοικοι), strangers (ξένοι), and others.

§ 34. τῶν ἐπὶ πᾶσιν] "those in the extreme rear:" *sc.* τῶν ὀπισθοφυλάκων, "novissimæ agminis." Cp. ii. 4. 12, for a similar use of ἐπὶ. *Αναβ.* vi. 5 ἐπὶ τῷ μέσῳ ἕπεσθαι. Jelf, § 634. 1. α.

§ 35. ἐκ τῆς Δεκελείας ἰδὼν] Cp. Thuc. vii. 19. 2 ἐπὶ δὲ τῷ πεδίῳ καὶ τῆς χώρας τοῖς κρατίστοις ἐς τὸ κακουργεῖν ψεκδομεῖτο τὸ τεῖχος, ἐπιφανὲς μέχρι τῆς τῶν Ἀθηναίων πόλεως.

καταθέοντα] Cp. note, ii. 2. 23.

εἰ μή τις στήσοι] Cp. note, ii. 3. 17.

φοιτᾷ] "kept coming in (of repeated action)." Cp. Hdt. vii. 23 οἷτος δὲ σφισι πολλὰς ἐφοῖτα ἐκ τῆς Ἀσίης ἀηλεσμένος. *Ἰνφρ.* 6. 7 ταῖς ἐπὶ τὰς θύρας φοιτήσεσιν (repeated visitings). Cp. also *Αναβ.* vi. 6. 3 ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων.

Κλέαρχον τὸν Ῥαμφίου] This Clearchus, after peace had been established, led a Lacedæmonian army against Thrace; and on refusing to obey the summons of the ephors to return home, was condemned to death in his absence. Subsequently he

joined the expedition of Cyrus, and we find him represented (*Δηαδ.* II. 6. 1—15) as a brave and keen soldier (*ἀνὴρ πολεμικὸς καὶ φιλοπόλεμος*), adventurous yet full of tact (*φιλοκίνδυνος καὶ ἐν τοῖς δεινοῖς φρόνιμος*), adapted to command (*ἀρχικὸς*), of surly countenance and harsh voice (*ὄραν στυγνὸς καὶ τῇ φωνῇ τραχύς*).

§ 36. *δόξαντος δὲ τούτου*] Similarly the nominative absolute is used: *Hell.* III. 2. 19 *δόξαντα δὲ ταῦτα καὶ περανθέντα*. Cp. 7. 30.

P. 14. *Σηστόν*] described in *Hell.* IV. 8. 5, as *κατ' ἀντικρὺ θντα Ἀβύδου καὶ ἀπέχοντα οὐ πλεῖον ὀκτὼ σταδίων*. Grote (VII. p. 370, n.) thinks that Sestus, the Athenian station, is put by inadvertence for Abydus, the Peloponnesian station.

§ 37. *Ἀντίβη*] grandson of Hamilcar.

Σελινούντα] Virgil, *Æn.* III. 705 *teque datis linquo velis, palmosa Selinus*.

ο. II. § 1. *τῷ ἄλλῳ ἐτει*] "the next year." Cp. 1. 18 *τῇ ἄλλῃ ἡμέρᾳ*. For the attraction of *ῶ* to its antecedent, cp. Jelf, § 822. 2. *Ods.* 8.

ἐνίκᾳ] "was the victor." Cp. *κατηγορεῖ*, 7. 31; *προηγόρεῖ*, II. 2. 22; *ἐνίκων καὶ κατεδίωξαν*, II. 4. 19.

τὸ δὲ στάδιον] so. *ἐνίκᾳ*. Cp. *Ὀλύμπια, παγκράτιον νικᾶν*. Jelf, § 564.

πλοῖα] so. *πλοῖα μακρὰ* (I. 34 *τριήρεις δὲ πεντήκοντα*). Cp. *Æcon.* VIII. 12 *πολλοῖς δὲ μηχανήμασιν ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα*.

ὡς δμα καὶ πελτασταῖς ἐσομένοις] "considering that they were about to engage with targeteers." Jelf, § 603. 2. We first find *πελτασταί* in the army of Brasidas (*Thuc.* IV. 111. 1). The *πέλτη* appears to have been a light shield, less cumbersome than the *δπλον*, and consisting of a frame of wood or wicker-work covered with skin or leather without the metallic rim (*ἔνυς*). A shield of similar construction was part of the national armour of Thrace and of other kindred nations. Iphicrates (*Hell.* IV. 5. 11—17) almost totally destroyed a mora of Lacedæmonian heavy-armed troops with a body of these targeteers.

ἀρχομένου τοῦ θέρους] about the beginning of April.

§ 2. *Πύγεια*] Livy XXXVII. 11 *post solis occasum profectus septuaginta navibus tectis vento adverso ante lucem Pygela portum tenuit*.

διεσπαρμένους ὄντας] The double participle is worthy of notice: cp. II. 1. 28; *Sympr.* VIII. 2 Κριτόβουλος ἐράμενος ὦν.

§ 3. ἐκτός] "except." *Infr.* 6. 34. Cp. the use of the Latin *extra*: Cic. *ad Fam.* VII. 3. 2 *extra ducem paucosque praterea reliqui in bello rapaces.* Liv. VIII. 32 *extra ea cave vocem mittas.* We find ἐξω used with a similar meaning: Hdt. VII. 29 οὐδενὶ ἀνδρὶ συνέμξα ἐς τόδε...ἐξω σεῦ.

§ 4. Νότιον] Notium was occupied by the Colophonians on the loss of Colophon: Thuc. III. 34. 1 ἐς Νότιον τὸ Κολοφώνιον, οὐ κατέκηντο Κολοφώνιοι τῆς ἄνω πόλεως ἐαλωκυίας ὑπὸ Ἰταμένους καὶ τῶν βαρβάρων κατὰ στάσιν ἰδίᾳ ἐπαχθέντων. Herodotus (I. 149) reckons it among the Æolian towns. Livy (XXXVII. 26) says "*ipse copias ad Notium ducit: id oppidum Colophonium mari imminens abest a vetere Colophone duo ferme millia passuum.*"

P. 15. ἀκμάζοντος τοῦ σίτου] in the month of June. Cp. Arnold on Thuc. II. 19. 1 τοῦ σίτου ἀκμάζοντος.

λεῖαν] esp. of cattle: cp. Thuc. II. 94. 4 ἀνθρώπους καὶ λεῖαν λαβόντες. VIII. 3. 1 τῆς λεῖας τὴν πολλὴν ἀπολαβών. Soph. *Aj.* 25 ἐφθαρμένας γὰρ ἄρτιως εὐρίσκομεν Λεῖας ἀπάσας καὶ καθαγιασμένας Ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις: 53 σύμμικτά τε Λεῖας ἄδαστα βουκόλων φρουρήματα: 145 βοτὰ καὶ λεῖαν. Cp. *infr.* 3. 2.

πολλήν] "in great abundance." Jelf, § 714. 1. c.

§ 5. Στάγης] ὑπαρχος Τισσαφέρους (Thuc. VIII. 16. 3).

§ 6. συνέλεγε καὶ ἀπέστελλε] "proceeded to collect and despatch."

τῇ Ἀρτέμειδι] Thucydides (III. 104. 6) compares the Ephesian festival with the ancient Delian meeting: ξὺν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἑφέσια Ἴωνες, καὶ ἀγῶν ἐποιεῖτο αὐτόθι, καὶ γυμνικὸς καὶ μουσικὸς, χόρους τε ἀνήγον αὐτοὶ.

§ 9. πρὸς τοὺς ὀπλίτας ἐβοήθησαν] "came to aid against the hoplites:" *supr.* § 3, πρὸς τοὺς αὐτῶν ψιλοῦς = "to the aid of their light-armed." So βοηθεῖν ἐπὶ, followed by the name of a person, is "to carry aid against him"; followed by the name of a place, "to carry aid to it." Arnold, Thuc. VIII. 11.

P. 16. § 10. ἔδωκαν...ἔδωσαν] Xenophon not unfrequently delights to vary his style of writing: cp. *Anab.* I. 7. 3 ἀμεινονας καὶ κρείττους. V. 7. 7 Βορέας...ὁ Βορρᾶς. *Hell.* IV. 8. 15 στερηθεῖεν...ἀναγκασθείησαν.

ἀπωλώλει] Cp. I. 37.

§ 12. αὐτοῖς ἀνδράσι] "crews and all." The notion here is that of an accompaniment or accessory. In Homer and the Attic poets we find *σὺν* also used with this expression; sometimes also the article is added. Cp. 5. 19. Jelf, § 604. 1.

§ 13. Λάμψακον] a colony from Miletus and Phocæa.

§ 14. ἐν λιθοτομίαις] This was in retaliation for the confinement of the Athenian prisoners in the quarries of Syracuse at the close of the Sicilian expedition (Thuc. vii. 86, 87).

οἱ δ' εἰς Μέγαρά] "and some few to Megara." The second clause is not in the speaker's mind when he conceives the first. For a similar ellipse, cp. Plat. *Apol.* 18 D ὅσοι δὲ (οἱ μὲν) φθόνῳ καὶ διαβολῇ χρώμενοι ὑμῶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους πείθοντες. Dem. *F. L.* 397, 8 καὶ ὅσοι διὰ ταύτ' ἀπολώλασι παρ' ὑμῖν οἱ δὲ χρήματα πάμπολλ' ὠφλήκασιν (where Shilleto says that the ellipse is more common in Plato than in other writers). Jelf, § 767. 1, 2.

§ 15. οὐκ ἠβούλοντο...συντάττεσθαι] Cp. Plut. *Alc.* 29 οὕτω δ' ἐπὶ κρήσαν οἱ μετὰ τοῦ Ἀλκιβιάδου στρατευσάμενοι καὶ τοσοῦτον ἐφόρησαν, ὥστ' ἀπαξιούν ἐτι τοῖς ἄλλοις καταμιγνύσαι στρατιώταις ἑαυτοὺς πολλὰ κίς ἡττημένοις ἀηττήτους ὄντας.

P. 17. § 16. ἀφείλετο] either "precluded farther pursuit," or "concealed Pharnabazus."

§ 17. ἐκ] "immediately after (following upon)." Lat. "ab."

ἡπειρον] the Asiatic continent: cp. *Hell.* iii. 1. 5 ἐκ τῶν ἐν τῇ ἡπείρῳ Ἑλληνίδων πόλεων. Hdt. iii. 134 ἐκ τῆςδε τῆς ἡπείρου (Asia) ἐς τὴν ἐτέρην ἡπειρον (Europe).

§ 18. τὸ Κορυφάσιον] Cp. Thuc. iv. 8. 2 ἀπέχει γὰρ σταδίων μάλιστα ἢ Πύλος τῆς Σπάρτης τετρακοσίων, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ ποτὲ οὖσα γῆ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κορυφάσιον. It appears from Diodorus (xiii. 64) that Pylus was retaken by the Lacedæmonians after a severe assault (Anytus having failed to relieve it with his fleet). Demosthenes had fortified it B.C. 425.

Ἡρακλεῖα τῇ Τραχυνίᾳ] Heraclæa was founded by the Lacedæmonians B.C. 426. On that occasion none had been excluded from participating in the colony except Achæans and Ionians and some others (Thuc. iii. 92. 7). Its failure was owing in a great measure to the tyranny of the Lacedæmonian governors (*id.* iii. 93. 4). Thucydides mentions the hostility of the Cæans against the Trachinians; iii. 92. 2 τούτων δὲ οἱ Τραχίνοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων: also against

the Dorians; III. 92. 3 ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ (οἱ Δωριεῖς) ἐφθείροντο. We find Agis punishing the Ceteans for their ancient feud, Thuc. VIII. 3. 1. On this occasion he also exacted money and hostages from them.

πρὸς ἑπτακοσίους] "about (almost up to) seven hundred." Cp. *Anab.* IV. 5. 2 καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. πρὸς defines the number more loosely than *eis*. Cp. the expressions πρὸς ἑσπέραν, ἡμέραν, &c.

α. III. § 2. Καλχηδόνα] "The true name of this city, as given universally on its coins, is Καλχηδόνα. But the Attic writers, or at least the existing MSS. of them, have adopted the form Καλκηδών, and the Romans followed them in writing "Chalchedon," and not "Calchedon." Arnold on Thuc. IV. 75. 3.

λείαν] moveable property which could be pillaged.

κατέθετο] "deposited (in a place of safety)." Plutarch (*Alc.* 29) gives us *eis* Βιδυνοῦς ἐκτίθενται ("export").

Βιδυνοῦς Θράκας] This people originally came from the banks of the Strymon in Thrace: Hdt. VII. 75 οὗτοι δὲ διαβάντες μὲν ἐς τὴν Ἀσίην, ἐκλήθησαν Βιδυνοί· τὸ δὲ πρότερον ἐκαλέοντο, ὡς αὐτοὶ λέγουσι, Στρυμόνιοι, οἰκόντες ἐπὶ Στρυμόνι· ἐξαναστῆναι δὲ φασὶ ἐξ ἡθέων ὑπὸ Τευκρῶν τε καὶ Μυσῶν.

§ 3. παραπλεῖν] "*oram legere*."

P. 18. § 4. πεποιημένος] "having effected for himself."

ἀπὸ θαλάττης εἰς θάλατταν] *sc.* from the Bosphorus to the Propontis.

§ 8. φχετο] Cp. note, 1. 8.

οἱ δὲ λαιποὶ στρατηγοὶ] Thrasyllus and Theramenes.

ἀναγαγεῖν] "conduct up (from the coast into the interior)."

§ 9. τὰ ὀφειλόμενα χρήματα] "arrears."

πολεμεῖν Καλχηδονίοις] "I agree with the remark made by Schneider in his note upon the passage Ἀθηναίους δὲ μὴ πολεμεῖν Καλχηδονίοις. He notices the tenor of the covenant as it stands in Plutarch—τὴν Φαρναβάζου δὲ χώραν μὴ ἀδικεῖν (*Alc.* 31), which is certainly far more suitable to the circumstances. Instead of Καλχηδονίοις he proposes to read Φαρναβάζῳ. At any rate, this is the meaning." Grote, VII. p. 374. For the dative, cp. Jelf, § 601. 1.

παρὰ] "returning from." Cp. Arist. *Ach.* 61 οἱ πρέσβεις οἱ παρὰ βασιλέως: 184 προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

P. 19. § 10. *περὶ Σηλυβρίας*] "in the neighbourhood of Selybria." Cp. 1. 5 *περὶ Ἀβυδον*. Jelf, § 632. 8. 1. b.

πανδημει] "*en masse*."

§ 15. *περιοίκων*] The *Periæci* were the outlying population of the Laconian towns, of Achaean origin and subject to their Dorian conquerors. They enjoyed civil but not political liberty. The rights which were granted to them at the conquest were forfeited on an attempt to regain their independence: henceforward they were made tributary to Sparta; they lost the right of intermarriage with the Dorians, had no voice in the public assembly, and could not be elected to important offices. On the rising of the Helots, B.C. 464, some of the *Periæci* joined them (Thuc. i. 101). *Hell.* vi. 5. 25, we find them inviting the Thebans to invade Laconia. In connexion with Cinadon's conspiracy (*Hell.* iii. 8. 6) they appear most bitter against the Spartans: *δπου γὰρ ἐν τοῖς τοῖς λόγος γένοιτο περὶ Σπαρτιατῶν, οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὤμων ἐσθίειν αὐτῶν*. T. Quint. Flaminius placed several of their provincial communities under the protection of the Achaean league, and Augustus Cæsar restored them to the full possession of their civic rights.

νεοδαμῶδων] This was the name by which those Helots were known who had been freed by the state in reward for service in war: Thuc. vii. 58. 3 *δύναται δὲ τὸ Νεοδαμῶδες ἐλεύθερον ἦδη εἶναι*. We find this liberty given to the Helots who fought under Brasidas, B.C. 421 (Thuc. v. 84). In respect of their civil rights they ranked above the *Periæci*.

Ἐλιξος] Cp. Thuc. viii. 80. 3.

P. 20. § 17. *ἐπιβάτης*] Cp. Thuc. viii. 61. 2 *Λέοντά τε ἄνδρα Σπαρτιάτην, ὃς Ἀντισθένη ἐπιβάτης ξυνεξήληθε*, where the Scholiast says *οὐ τριήραρχος, οὐδ' ἄλλην ἀρχὴν ἔχων*. Krüger there supposes it to be the title of an inferior officer in the Spartan naval service, like *ἐπιστολεὺς* (*supr.* 1. 23). "Perhaps," says Arnold, "it only signifies one who was on board, without having anything to do with the management of the ship; as if it had been the custom for one or two Spartans, without any distinct command, like Demosthenes before the occupation of Pylus (iv. 2. 4 *Δημοσθένη δὲντι ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρναρίας, αὐτῷ δεηθέντι εἶπον χρῆσθαι ταῖς ναυσὶ ταύταις, ἣν βοῦληται, περὶ τὴν Πελοπόννησον*), to accompany the Spartan admiral; in order that they might be ready to take the command on any separate service where a Spartan might be needed."

§ 18. *οἱ προδιδόντες τὴν πόλιν*] "who were ready to betray the city."

§ 19. *σώσει*] Xenophon frequently uses the common form of the optative: cp. *ποιήσαιεν*, § 21; *τολμήσαι*, 4. 12; *κινδυνεύσαι*, 4. 17; *παρείησαν*, 4. 18.

εἰσέσθαι] Cobet here proposes *εἰσφρέσθαι*, comparing *Hell.* vi. 5. 43 *εἰλωτο μάχόμενοι ἀποθανεῖν μᾶλλον ἢ ζῶντες ἐπισφρέσθαι τὸν βάρβαρον τῇ Ἑλλάδι*.

§ 20. *δε*] "well then, I say," "however." Lat. "*ergo*." Cp. 6. 4. Jelf, § 767. 4.

τὸ Θορκίον] Cp. *Anab.* vii. 1. 24 *τὸ δὲ χωρίον οἷον κάλλιστος ἐκτάξασθαι ἐστι, τὸ Θορκίον καλούμενον, ἐρημον οἰκῶν καὶ πεδινόν*.

P. 21. § 22. *ἀποβαινόντων*] genitive absolute, where *τῶν* ἄλλων or something similar must be supplied: cp. note, 1. 29. For the construction, cp. *Thuc.* viii. 24. 3 *ἐν τε Καρδαμύλῃ ἀποβάντες καὶ ἐν Βολίσι*.

c. iv. § 2. *οἱ ἄλλοι ἄγγελοι*] "the other ambassadors." Cp. *Hell.* iii. 2. 18 *προῆλθε πρὸς τοὺς ἄγγέλους*. *Anab.* vii. 6. 12 *Σεύθου τουτοῦ πολλοὺς ἄγγέλους πρὸς ἐμὲ πέμποντος*.

πάντων ὧν δέονται] so. *πάντα ὧν δέονται*, *πάντων* being attracted into the genitive case by *ὧν*. Jelf, § 824. 1. 1. Dindorf would read *πάνθ' ὧν*.

καὶ Κύρος] so. *ἀπήνησεν*.

§ 3. *πάντων τῶν ἐπὶ θαλάττῃ*] "the whole sea-board." Cp. *Anab.* i. 9. 7 *ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροῖσθαι...* "His command did not at that time comprise the Greek cities on the coast, which were still left to Tissaphernes and Pharnabazus." Grote, vii. p. 377.

τὸ βασιλεῖον σφράγισμα] The Scholiast on *Thuc.* i. 129 gives us the following information: *ἡ σφραγὶς τοῦ Περσῶν βασιλέως εἶχε κατὰ μὲν τινὰς τὴν βασιλέως εἰκόνα, κατὰ δὲ τινὰς τὴν Κύρου τοῦ πρώτου βασιλέως αὐτῶν, κατὰ δὲ τινὰς τὸν Δαρείου ἱππον, δι' ὃν χρεμετίσαντα ἐβασίλευσεν* (*Hdt.* iii. 85, 86, 87). Cp. *Hell.* vii. 1. 39 *ὁ Πέρσης ὁ φέρων τὰ γράμματα δείξας τὴν βασιλέως σφραγίδα ἀνέγνω τὰ γεγραμμένα*.

καὶ τάδε] "these words amongst other information."

κάρανον] "chief (head-man)," akin to *κάρα*, *κοίρανος*.

§ 4. *μὲν μάλιστα...εἰ δὲ μή*] "if possible...failing that." *Hell.* v. 3. 7, we find an equivalent expression *μάλιστα μὲν οὖν*, with which compare *Thuc.* iv. 104. 4 *ἐβούλετο φθᾶσαι μάλιστα μὲν*

οὐν τὴν Ἀμφίπολιν, πρὶν τι ἐνδοῦναι, εἰ δὲ μή, τὴν Ἡϊόναν προκατα-
λαβών.

§ 5. μή...πω] "not...at present."

§ 6. φάσκων] "alleging." This word usually conveys a collateral notion of pretence, as *supr.* 1. 9 φάσκων κελεύειν βασιλέα πολεμεῖν Ἀθηναίους. π. 4. 8. Cp. however 6. 7; 7. 11; *Mem.* 1. 2. 29 φάσκων ἀνελείθερόν τε εἶναι. Grote (vii. p. 441) contends for the simple sense of "affirming," *inf.* 7. 11; and refers to Plat. *Apol.* 21 B, where Apollo at Delphi styles Socrates in riddles the wisest man: τί οὖν ποτε λέγει (ὁ θεὸς) φάσκων ἐμὲ σοφώτατον εἶναι; The meaning there appears to be intentionally ambiguous.

ὥς μὴδὲν μέμνηται] so. ὁ Κῦρος.

§ 7. ἐνιαυτοὶ τρεῖς ἦσαν] "three years had passed." Cp. Thuc. iii. 29. 2 ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα ἐπὶ ὅτε ἐς τὸ Ἐμβάτον κατέπλευσαν. Herodotus uses γίγνεσθαι, π. 2: ὥς γὰρ δέκτης χρόνος ἐγγόνει ταῦτα τῷ ποιμένι πρήσσοντι. Cp. *inf.* π. 1. 27; 4. 25.

P. 22, § 11. τοῦ οἴκαδε κατὰπλου...ἔχει] "(to see) how the state was affected towards him with regard to his return home." Jelf, § 528.

§ 12. ἡμέρα ἣ Πλυντήρια ἦγεν ἡ πόλις] on the 25th of the month Thargelion (about the end of May). The day of this festival (πλύνειν, to wash) was reckoned among the ἀποφοραί or *dies nefasti*, on which no assembly or court was held; while the statue of the goddess Athena was stripped of its ornaments, in order that they might be cleansed by the Πραξιτερ-γίδαι, and covered up from human sight, her temple being surrounded by a rope.

ἀνεπιτήδειον] "unfavourable." Cp. Hdt. ix. 37 Μαρδονίῳ οὐκ ἐπιτήδεα ἐγένετο τὰ ἱρά.

σπουδαίου ἔργου] "serious undertaking."

§ 13. Ἀστεος] the upper town: cp. Dem. c. *Lept.* 460 τῶν μὲν τοὺς δανεισμένους ἀποδοῦναι κελεύοντων, τοὺς ἐξ Ἀστεος (i. e. the Thirty and their followers who supported the Oligarchy as opposed to the popular party in the Piræus). Cp. π. 4. 1.

P. 23. τὸν Ἀλκιβιάδην] It is certainly tempting to render "the great Alcibiades." The article generally omitted with proper names is sometimes added for the sake of emphasis. So Arist. *Ach.* 10 προσδοκῶν τὸν Αἰσχύλον, "expecting to hear the famous Æschylus." Jelf, § 450. 1.

ἀπελογήθη] "*Indicativus ἀπελογήθη bene habet, quippe in re facta.*" Wolf.

μοχθηρότερά τε λεγόντων] "and more pernicious in their harangues," "who spoke with less principle."

ἀπὸ τοῦ τῆς πόλεως δυνατοῦ] "with the power of the state."

§ 14. ἐθέλοντος δὲ τότε κρίνεσθαι] Cp. Thuc. viii. 29. 1 ὁ δ' ('Αλκιβιάδης) ἐν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπελογεῖτο (was ready to defend himself), καὶ ἐτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι, κ.τ.λ.

ἡσεβηκότος εἰς τὰ μυστήρια] Cp. Thuc. vi. 28. 1 μυνέται οὖν...καὶ τὰ μυστήρια ἅμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει. Plut. Alc. 19 ταῦτα γὰρ ἐν τῇ εἰσαγγελίᾳ γέγραπται Θεσσαλοῦ τοῦ Κίμωνος εἰσαγγελλαντος Ἀλκιβιάδην ἄσεβειν περὶ τῷ Θεῷ (Demeter and Persephone).

§ 15. δουλεύων] used in the same sense, Thuc. viii. 84. 5: ἔφη τε χρῆναι Τισσαφέρνει καὶ δουλεύειν Μιλησίους καὶ τοὺς ἄλλους τοὺς ἐν τῇ βασιλείᾳ τὰ μέτρια καὶ ἐπιθεραπεύειν.

θεραπεύειν] "pay court to."

τοὺς ἐχθίστους] sc. the Peloponnesians and Tissaphernes. Cp. Thuc. viii. 45.

§ 16. τῶν ὧν περ αὐτὸς ὄντων] "such men as he." When the subject of the abbreviated adjectival sentence and the article are of different number, the subject is in the nominative, without being affected by the attraction: cp. Arist. Ach. 601 νεανίας δ' οἶον σὺ διαδεδρακτάς. Jelf, § 823. Obs. 6. Contrast II. 3. 25 οἷός μιν τε καὶ ὑμῖν.

καινῶν πραγμάτων] "innovations."

ὑπάρχειν αὐτῷ] "he had to start with." "ὑπάρχειν keeps its proper meaning, 'to be at hand to begin with,' just as εἶναι is simply 'to be,' and γίγνεσθαι, the opposite to ὑπάρχειν, signifies 'to come into being,' as opposed to that which was in being beforehand." Arnold on Thuc. vi. 87. 4.

ἐκ τοῦ δήμου] "at the hands of the people."

δυνασθεῖσιν] "when they had become powerful." Cp. note, II. 2. 24.

ἀγαπᾶσθαι] "be tolerated."

§ 17. τῶν παροιχομένων κακῶν] Alcibiades had incited the Lacedæmonians to aid Syracuse (Thuc. vi. 88), had urged the necessity of fortifying Decelea (*id.* vi. 91), had effected the revolt of Chios (*id.* viii. 14) and Miletus (*id.* viii. 17), and had originated the conspiracy of the Four Hundred.

ἡγεμῶν] "auctor."

§ 18. ὀρμισθεῖς] Cp. note, 1. 15. Soph. Phil. 546 τύχῃ δὲ πως πρὸς ταῦτ' ὀρμισθεῖς πέσον. In Thucydides we usually find ὀρμισάμενος.

P. 24. καταστρώματος] Pliny ascribes the invention of decks to the Thasians. At the time of the Persian war, the Athenian ships were without a complete deck: Thuc. i. 14. 4 καὶ αὗται οὐπω εἶχον διὰ πάσης καταστρώματα. Ships which had a complete deck were called κατὰφρακτοὶ (Thuc. i. 10. 6).

§ 19. μὴ ἐπιτρέπειν] "not to put up with it." This seems to be rather a favourite phrase with Thucydides, who uses it i. 71. 1; i. 82. 1; i. 95. 1; vi. 40. 2. Cp. Dem. F. L. 426 εἰδὲ φρονεῖν καὶ μὴ ἐπιτρέπειν τὰ τοιαῦτα.

§ 20. ἀναρρηθεῖς ἀπάντων ἡγεμῶν αὐτοκράτωρ] Cp. Corn. Nep. Alc. 7 *quum ei omnes essent honores decreti, totaque respublica domi bellique tradita, ut unius arbitrio gereretur.*

τὰ μυστήρια] the great Eleusinian mysteries which were celebrated in the month of Boedromion, and on the sixth day of which the statue of Iacchus was carried along the sacred road from the Ceramicus to Eleusis. Cp. Plut. Alc. 34 *ὅταν ἐξελαύνωσι τὸν Ἰακχόν.* Hdt. viii. 65. Arist. Ran. 316, sqq.

ἐποίησεν] "Intellige ἀγεσθαι" Schneider: so. "caused them to be conducted." Ἐποίησεν might also be used here to avoid repetition of the verb of the first clause (ἀγόντων). Below we have (Hell. iv. 5. 2) ποιεῖν τὴν θυσίαν, ποιεῖν ἱσθμια ("sacra facere"), which might raise a question whether we should not understand it here also in the sense of "celebrate" (so. τὰ μυστήρια).

§ 21. Ἀριστοκράτης καὶ Ἀδείμαντος] Diodorus and Cornelius Nepos both state Thrasybulus and Adimantus as the colleagues of Alcibiades. Aristocrates, son of Scellias, took part with Theramenes in the outbreak for the suppression of the Four Hundred (Thuc. viii. 89. 2), and subsequently separated from the extreme oligarchical party (*id.* viii. 92. 2). Aristophanes (Av. 125) plays upon his name: ἀριστοκρατεῖσθαι δηλὸς εἰ ζητῶν. ἐγὼ; Ἡκίστα. καὶ τὸν Σκελλίου βδελύττομαι.

§ 22. Γαύρειον] Cp. Livy, xxxi. 45 *in portu quem Gaureleon vocant.*

§ 23. ὀρμώμενος] "making it his base of operations." Cp. Thuc. iii. 31. 1 τῶν ἐν Ἰωνίᾳ πόλεων καταλαβεῖν τινὰ ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως ὀρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν. Cp. also *infra*. ii. 1. 16.

c. v. § 1. *τούτων*] i.e. the series of events included in c. 4. §§ 8—23.

P. 25. § 3. *πάντα ποιήσεν*] "would use all endeavours ('leave no stone unturned')." Lat. "*omnia experiri*," "*nilil intentatum relinquere*." Cp. Plat. *Apol.* 39 A *ὅπως ἀποφεύγεται πᾶν ποιῶν θάνατον*. We find it in construction with *ὅπως*, *ὥς*, *ὥστε*. *Infr.* 7. 15, it seems merely equivalent to "would do everything," and the sense *may* be the same in this passage, sc. "would execute all his father's commands."

κατακόψειν] "would coin into money." Cp. Hdt. iii. 96 *ἐπεὶ δὲ δεηθῇ χρημάτων, κατακόπτει (ὁ Δαρεῖος) τοσοῦτο ὅσου ἂν ἐκάστοτε δέηται*. Compare the promise of Tissaphernes to the Athenians, Thuc. viii. 81. 3: *μὴ ἀπορήσεν αὐτοὺς τροφῆς, οὐδ' ἦν δέη τελευτῶντα τὴν ἑαυτοῦ στρωμνὴν ἐξαργυρίσαι*.

§ 4. *έκελενον*] "urged." Whether the imperfect is used in this sense ("urge," "request") and the aorist in that of "ordering," "bidding" seems questionable. The best Manuscripts read in Thuc. i. 138. 1 *ἐθαύμασέ τε καὶ ἐκέλευε*, where Artaxerxes could hardly be said to make a request to Themistocles. The imperfect use Arist. *Ach.* 960, 962 is however well satisfied in denoting the request of Lamachus to Dicaeopolis; and we find the aorist *έκελευσε* (ii. 8. 54) of the positive order for the seizure of Theramenes. Cp. *Anab.* i. 6. 3; vii. 1. 38; ii. 3. 20; iv. 2. 16.

τῷ ναύτῃ] "a sailor." Cp. *Anab.* i. 3. 21 *τρία ἡμδαρεικά του μηνὸς τῷ στρατιώτῃ*.

δραχμὴν Ἀττικὴν] The Athenian sailors received an Attic drachma or six obols *per diem* (the Æginetan drachma being equal to ten Attic obols) in the Sicilian expedition: Thuc. vi. 31. 3 *τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ ἐκάστῳ δίδόντος*. At the siege of Potidæa the Athenian hoplites, their servants, and the ships' crews received equal pay, viz., a drachma a day (Thuc. iii. 17. 4). Tissaphernes also paid the Peloponnesian fleet at the same rate, but wished to reduce their wages to three obols a day (the usual rate of pay): Thuc. viii. 29. 1 *καὶ μηνὸς μὲν τροφὴν, ὥστερ ὑπέσθη ἐν τῇ Λακεδαιμονίᾳ, ἐς δραχμὴν Ἀττικὴν ἐκάστῳ πάσαις ταῖς ναυσὶ διέδωκε, τοῦ δὲ λοιποῦ χρόνου ἐβούλετο τριώβολον δίδοναι*. The half-drachma was also the pay of the dicasts or jurymen for a day's sitting in court.

διδάσκοντες] "affirming." Cp. *Hell.* iii. 5. 4 *διδάσκοντες ὡς οὐκ ἤρξαν τοῦ πολέμου*.

μείω χρήματα ἀναλώσει] sc. ὁ Κῦρος.

§ 5. *τρέφειν*] "maintain." Cp. Thuc. viii. 44. 1 *καὶ ἄμα*

ἡγούμενοι αὐτοὶ ἀπὸ τῆς ὑπαρχούσης ξυμμαχίας δυνατοὶ ἔσεσθαι, Τισσαφέρην μὴ αἰτούντες χρήματα, τρέφειν τὰς ναῦς.

§ 6. προῖων] "having drunk his health." Sometimes we find *προτίνειν φιλοτησίαν*, *φιλοτησίας* (i.e. κύλικας), "drink one's health in a loving cup."

εἶπεν ὅτι] Ὅτι must be represented in English by inverted commas. Cp. Hdt. i. 207 εἶπον μὲν καὶ πρότερόν τοι ὅτι ἐπεὶ με Ζεὺς ἔδωκε τοι, τὸ δὲν ὁρῶ σφάλμα ἐδὼν οἴκῳ τῷ σὺ κατὰ δύναμιν ἀποτρέψειν. Blakesley there says that ὅτι sometimes is used to introduce the very words which have been employed on any occasion alluded to; in which case it is not taken into account in the construction. It is not correct to regard the word ὅτι as simply pleonastic.

§ 7. προσοφειλόμενον] The Manuscripts here give *προσοφειλόμενον*, "owing in addition (to what had been paid, cp. note, ii. 4. 22) i.e. in arrears," which we find also in Thuc. viii. 45. 2, τὸν προσοφειλόμενον μισθόν, and in Hdt. vi. 59, τὸν προσοφειλόμενον φόρον. Cp. Thuc. vii. 48. 5 καὶ ἐτι πολλὰ (τάλαντα) προσοφείλειν. Later editions read *προοφειλόμενον*, comparing Thuc. i. 32. 1. So in Thuc. vi. 31. 5, the Manuscript reading is *προσετετελέκει*, for which cp. Anab. vii. 6. 30 εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολλὸν μισθὸν προσετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχετλίον πάθημα; Many editions there read *προετετελέκει*, comparing Anab. vii. 7. 25 τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες.

προέδωκεν] "paid in advance." Cp. Hell. v. 1. 24 μὲν δὲ μισθὸν προέδωκε τῷ στρατιώτῃ.

P. 26. § 8. ἀθύμως εἶχον] "were in a desponding state of mind." Cp. 5. 16; 6. 20. Xenophon gives us also ἀκολάστως, ἐπιφθόνως, εὐνοϊκῶς, φιλοτίμως εἶχειν. We find the simple dative or πρός c. accus. after these expressions.

§ 9. πεισθεὶς ὑπ' Ἀλκιβιάδου] Cp. Thuc. viii. 46.

§ 10. ἀναψύχων] lit. "airing," i.e. by hauling them up high and dry, and exposing them to the wind. Cp. Thuc. vii. 12. 3, 4 τὸ γὰρ ναυτικὸν...τὸ μὲν πρῶτον ἡκμαζε...τῶν νεῶν τῇ ξηρότητι νῦν δὲ αἱ τε νῆες διαβροχοὶ (soaked and rotten), τοσοῦτον χρόνον ἤδη θαλασσεύουσιν...τὰς μὲν γὰρ ναῦς οὐκ ἔστιν ἀνεγκύσαντας διαψύσαι. Cp. also Hdt. vii. 59 ἐς τοῦτον τὸν αἰγιαλὸν κατασχόντες, τὰς νέας ἀνέψυχον ἀνεγκύσαντες.

§ 11. ἔξω Ἑλλησπόντου] Schneider reads ἐξ for ἔξω, referring to 4. 9. ἔξω however seems to be used with the genitive in much the same way as ἐξ, especially in Homer and the Attic

poets. Cp. 6. 20 ἐξέπλευσαν ἔξω τοῦ λιμένος. Herodotus even gives us ἐκπλώσαντες τε ἔξω τὸν Ἑλλησπόντον (v. 103), and ὁ δὲ ναυτικός ἔξω τὸν Ἑλλησπόντον πλέων (vii. 58), where only one Manuscript has τοῦ Ἑλλησπόντου.

τειχίζειν] "was fortifying," probably to make it his base of operations.

Ἀντίοχος] Plutarch tells us (*Alc.* 10) how Antiochus first won the favour of Alcibiades by catching a tame quail which had escaped from his bosom. He gives him this character c. 35: ἀγαθὸς μὲν ἦν κυβερνήτης, ἀνόητος δὲ τὰλλα καὶ φορτικός (coarse).

§ 13. τότε δὴ] "then, and not till then," "*tum demum.*"

ὡς ἕκαστος ἤνοιξεν] "as each cleared the harbour, and made the open sea." Cp. 1. 2; 6. 21.

§ 14. διεσπαρμέναις ταῖς ναυσὶ] "with their ships dispersed." Jelf, § 459. 1. δ.

P. 27. § 15. εἰ τις] Cp. note II. 3. 17.

Δελφίνιον] Delphinium in the island of Chios had been fortified by the Athenians B.C. 412: χωρίον ἄλλως τε ἐκ γῆς κατερόν καὶ λιμένας ἔχον καὶ τῆς τῶν Σίων πόλεως οὐ πολὺ ἀπέχον (*Thuc.* viii. 88. 2).

Ἡϊόνα] Diodorus says Teos; and Grote (vii. p. 396) would follow him in reading Τέων.

§ 16. ἐν οἴκῳ] Cp. 7. 1.

ἀκράτειαν] "intemperance." Cp. *Plut. Alc.* 36 παραδιδούς τὴν στρατηγίαν ἀνθρώποις ἐκ τούτων καὶ ναυτικῆς σπερμολογίας (gossip) δυναμένοις παρ' αὐτῷ μέγιστον, ὅπως αὐτὸς ἐπ' ἀδείας χρηματίζεται περιπλέων καὶ ἀκολασταίνῃ μεθυσκόμενος καὶ συνῶν ἐταῖραις Ἀβυδηναῖς καὶ Ἰωνίσιν.

§ 17. πονηρῶς φερόμενος] "*male audiens*": cp. εὖ φερόμενος, "in good estimation," II. 1. 6. Εὖ φερόμενος (*Thuc.* v. 16. 1), καλῶς φερόμενος (II. 60. 3) as opposed to κακοτυχῶν, appear to have the meaning of "being successful," with which we may compare *Hell.* III. 4. 25 γνούς δὲ καὶ αὐτὸς ὁ Περσῶν βασιλεὺς Τισσαφέρην αἰτιον εἶναι τοῦ κακῶς φέρεσθαι τὰ αὐτοῦ.

τὰ ἐαυτοῦ τεῖχη] Cp. II. 1. 25. *Corn. Nep. Alc.* 7 *se Pactyen contulit, ibique tria castella communiit, Bornos, Bisanthen, Neontichos; manuque collecta primus Græciæ privatus in Thraciam introiit, gloriosius existimans, barbarorum præda locupletari, quam Graiorum.* *Anab.* VII. 3. 19 (where Seuthes to Xenophon) καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τεῖχη λαμβάνειν,

ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον. Cp. also Corn. Nep. *Milt.* 2 *totā regione, quam petierat, potitus, loca castellis idonea communiit.*

§ 19. αὐτοῖς ἀνδράσι] Cp. note, 2. 12.

Δωριέα...ἀφείσαν] Pausanias (vi. 7. 1, 2) tells us that this Dorieus, son of Diagoras, had gained the first prize at three Olympic festivals in succession, eight victories at the Isthmian games, and seven at the Nemean; and that when the Athenians saw before them a man of such stature and renown in the garb of a prisoner, they set aside their anger, and at once released him.

αὐτοῖς] sc. the Thurians.

P. 28. c. vi. § 1. ὁ παλαιὸς τῆς Ἀθηνᾶς νεῶς] probably the temple of Athena Polias, the Parthenon having been already built (488 B.C.) on the site of the old Hecatompodon. The remarks however on τῷ πολέμῳ τεττάρων καὶ ἑκοσῶ ἐτῶν (p. viii, Introduction) may apply to the whole section.

τοῦ χρόνου] "period of office." Cp. note, § 4.

§ 2. ἐκέλευσεν] as his superior officer. Cp. note, 5. 4.

§ 3. οὐ φαιμένου πολυπραγμονεῖν] "declining to be officious."

§ 4. καταμαθὼν ... καταστασιαζόμενος] "finding that he was being intrigued against." Cp. *Anab.* v. 8. 14 κατέμαθον ἀναστάς μόλις. So with Lat. "*sentire*." Jelf, § 683.

διαθροούντων] "noising abroad." Cp. Thuc. vi. 46. 4 ἀφικόμενοι εἰς τὰς Ἀθήνας διεθρόησαν ὥς χρήματα πολλὰ ἴδιοιεν.

ἐν τῷ διαλλάττειν τοὺς ναυάρχους] The office of ναύαρχος lasted for one year at this period. Earlier in the war Cnemus and Alcidas both held it for two years. Aristotle (*Polit.* ii. 9. 33) speaks of the ναυαρχία thus: τῷ δὲ περὶ τοὺς ναυάρχους νόμῳ καὶ ἕτεροί τινες ἐπιτετιμήκασιν, ὁρθῶς ἐπιτιμῶντες· στάσεως γὰρ γίνεται αἰτίος. Ἐπὶ γὰρ τοῖς βασιλεῦσιν οὐσί· στρατηγοῖς ἀπίδος (αἰδίοις) ἢ ναυαρχία σχεδὸν ἑτέρα βασιλεία καθέστηκεν. Cp. Arnold on Thuc. ii. 80. 2.

P. 29. τι παθεῖν] "meet with some disaster."

ἐκ τούτου δέ] Cp. note, 3. 20.

§ 5. τὸ κατ' ἐμέ] "as far as I am concerned." Sometimes we find εἶναι with these expressions, as *Anab.* i. 6. 9 τὸ κατὰ τοῦτον εἶναι. Cp. *Hell.* iii. 5. 9 τὸ μὲν ἐπ' ἐκείνους εἶναι. Thus. iv. 28. 1 τὸ ἐπὶ σφᾶς εἶναι. Jelf, § 679. 2.

πρὸς ἃ ἐγὼ τε...αἰτιάζεται] "having regard both to the objects of my ambition, and to the charges laid against our country."

τὰ καθεστῶτα] "state of affairs."

§ 7. φοιτήσεων] Cp. note, 1. 85.

P. 30. § 10. τὰ ἐνθάδε ὑπάρχοντα] "the supplies which were here ready." Cp. note, 4. 16. Ὑπάρχειν is stronger than εἶναι, γίγνεσθαι.

ἐμαυτὸν πείσαι] "bring myself."

§ 11. ἐν τῷ χρόνῳ ᾧ] usually more briefly expressed by ἐν ᾧ. Cp. *Symp.* iv. 1 ἐγὼ γὰρ ἐν τῷ χρόνῳ ᾧ ἂν ὑμῶν ἀκούω ἀπορούντων τί τὸ δίκαιον, ἐν τούτῳ δίκαιοτέρους τοὺς ἀνθρώπους ποιῶ.

ἐκεῖνα] "the supplies from home."

ἀλλὰ σὺν τοῖς θεοῖς] Ἄλλα is often used thus in quick transition from previous narration to exhortation. Cp. *Hom. Il.* i. 274 ἀλλὰ πίθεσθε καὶ ὑμμες, ἐπεὶ πείθεσθαι ἔμεινον. *Eur. I. A.* 903 ἀλλ' ἄμυνον, ὦ θεᾶς παῖ. Jelf, § 774. For σὺν τοῖς θεοῖς, cp. *Livy*, xxi. 43 *agite cum dis bene juvantibus arma capite*.

θαυμάζειν] "paying court to," "worshipping." Cp. *Hdt.* iii. 82 ἐκ δὲ αὐτῶν θαυμάζεται οὗτος δὴ ὑπὸ τοῦ δήμου θαυμαζόμενος δέ, αὐ' ὧν ἐφάνη μούναρχος εἶναι. *Eur. Med.* 1144 δέσποινα δ' ἦν νῦν ἀντὶ σοῦ θαυμάζομεν. *Hor. Od.* iv. 14. 42, 3 *te profugus Scythes Miratur*.

§ 12. πόρον χρημάτων] "a grant of money," lit., "a way or means of getting money (cp. our 'ways and means')." The *πορισταὶ* at Athens were a board of commissioners who levied the extraordinary supplies. Cp. *Hell.* v. 1. 2 ἀφικνέμενος κατὰ χρημάτων πόρον (*ad cogendas pecunias*).

πεντεδραχμία] equivalent to ten days' pay at the usual rate.

§ 13. οὐ βουλομένων...ἐμφρούρων ὄντων] Cp. *Hell.* iii. 1. 15 αἱ δὲ ἄλλαι πόλεις οὐκ ἔδεδοντο αὐτὸν, ἀλλὰ Φαρναβάζῳ ἔσωσαν αὐτὰς οἱ ἔνοντες φρουροί. Cobet reads ἐμφρουρούντων, comparing *Thuc.* iv. 110. 3 τοῖς Ἀθηναίοις τοὺς ἐμφρουρούοντας: viii. 60. 1 Ἀθηναίων ἐμφρουρούντων.

τῶν τὰ πράγματα ἐχόντων] "those at the head of affairs." Cp. *Thuc.* iii. 72. 2 τῶν Κερκυραίων οἱ ἐχόντες τὰ πράγματα: iii. 28. 1 γνόντες δὲ οἱ ἐν τοῖς πράγμασιν. Demosthenes uses οἱ ἐπὶ τοῖς πράγμασιν, οἱ ἐπὶ τῶν πραγμάτων ὄντες.

κατὰ κράτος] "by storm," as ii. 1. 15. The expression is used as equivalent to ἀνὰ κράτος, "*totis viribus*," ii. 1. 28: cp.

THUC. VIII. 100. 5 *παρεσκευάζοντο* ὡς κατὰ κράτος μηχαναῖς τε καὶ παντὶ τρόπῳ, ἣν δύνωνται, αἰρήσαντες τὴν Ἑρσον.

P. 31. § 14. *ἀνδραποδισθῆναι*] We might expect the Future tense, but the Aorist properly expresses the indefinite notion of time: cp. *Hell.* v. 1. 32 ὁ δὲ Ἀγησίλαος οὐκ ἔφη δέξασθαι τοὺς ὄρκους (where δέξασθαι and not δέξεσθαι is the reading of all the best Manuscripts): Thuc. i. 26. 5 *προεῖπον...χρήσασθαι.* v. 22. 1 οὐκ ἔφασαν δέξασθαι. *Infr.* 7. 29 Θρασύλος δὲ ἀμφοτέρω ἔφη γενέσθαι. We find the present, *Anab.* i. 3. 1 οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵνα τοῦ πρόσω: iv. 5. 15 καὶ οὐκ ἔφασαν πορεύεσθαι. There does not seem any sufficient reason to suspect that *ἀν* has been omitted in transcription in these places, or to substitute the future for the aorist (where practicable).

§ 15. τὰ ἀνδράποδα τὰ δοῦλα] "the slaves who had been bondsmen," i.e. those who had not merely become slaves by being captured in war. Cp. Thuc. VIII. 28. 4 τό τε πόλισμα Τισσαφέρνει παραδόντες καὶ τὰ ἀνδράποδα πάντα, καὶ δοῦλα καὶ ἐλεύθερα. Δοῦλος is the general term, applying equally to political and to domestic slavery; ἀνδράποδον applies exclusively to domestic. Cp. Arnold on Thuc. v. 9. 6.

μοιχῶντα] "dallying with."

§ 16. τῶν δέκα...Ἑρασιπιδῆς] Cp. Thuc. vi. 6. 2 Ἀρχίας τῶν Ἑρακλειδῶν. *Anab.* i. 8. 1 Παταγῆας τῶν ἀμφὶ Κύρον πιστῶν. Jelf, § 534. b.

P. 32. § 19. *κοίλην ναῦν*] "the hold." Cp. Hd. VIII. 119 τοὺς μὲν ἐκ τοῦ καταστρώματος καταβιβάζσαι ἐς κοίλην νῆα. Theocr. xx (xxii). 12 ἐς κοίλην ἔρριψαν.

παραρρύματα] "curtains of hide (or hair)." Cp. *Æsch. Suppl.* 715 *στολμοὶ τε λαίφους καὶ παραρρύσεις νεώς.* These were probably to afford shelter from the enemies' darts: whether they are the same as the *παραβλήματα* mentioned II. 1. 22, we have no means of determining.

§ 20. *ἔξω τοῦ λιμένος*] Cp. note, 5. 11.

§ 21. ὡς ἕκαστοι ἤνοιγον] "as each began to clear the harbour, and make the open sea." Cp. note, 1. 2; 5. 13.

ἀριστοποιούμενοι] Cp. § 20 *ἐπειδὴ ἤδη μέσον ἡμέρας ἦν.* This agrees with what has been said (note, 1. 13) as to the hour of the *ἀριστον*.

ἀναδησάμενοι] "having taken in tow (by lashing it to the stern)."

§ 22. τὸν εὐρεῖον] the strait or narrow sea which opened into an interior bay towards the town.

§ 24. τοὺς ἐν τῇ ἡλικίᾳ ὄντας] "those of military age." Cp. Thuc. vi. 24. 3 τοῖς μὲν γὰρ πρεσβυτέροις...ταῖς δ' ἐν τῇ ἡλικίᾳ. Thucydides also uses the word as a collective noun: iii. 67. 2 τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρμένην. viii. 1. 2 στερόμενοι... καὶ ἡλικίας ὅταν οὐχ ἑτέραν ἐῶρων ὑπάρχουσιν. Cp. Hell. vi. 5. 12 τοὺς δ' ἐν τῇ στρατευσίμῳ ἡλικίᾳ. "The Grecian armies consisted chiefly of free denizens, whom the laws of their country obliged, at a certain age, to appear in arms at the summons of the magistrates. In some places they were admitted into the army at an earlier age than in others. The Athenians at eighteen years of age were appointed to guard the city and the forts belonging to it; and hence they were called περίπολοι; but they were not sent to foreign wars till the age of twenty, and the Spartans seldom till that of thirty. In both cities the young and the aged were left to defend their habitations. At threescore, it was usual, in most places, to allow them to retire. At Athens, no man who was above forty years of age was obliged to serve in war, except in times of great danger." Mitford.

δούλους] Manumission was promised to these slaves as a reward for service.

P. 33. § 25. ἔξω οὔσαι] "scattered abroad." Cp. Dem. de Cor. 262 (107) οὐ τριήρης οὐτ' ἔξω (at sea) καταληφθεῖσα ἀπώλετο τῇ πόλει, οὐτ' αὐτοῦ (in harbour) ἀπελείφθη οὐ δυναμένη ἀνάγεισθαι.

§ 26. ταῖς δὲ εἰκοσι καὶ ἑκατὸν] Cp. note, 1. 18.

ἐδειπνοποιεῖτο] "took his evening meal." The δείπνον usually took place about sunset.

ἐπὶ τῇ Μαλέᾳ ἄκρᾳ] Thucydides speaks of a promontory of Malea as lying on the north side of Mitylene: iii. 4. 5 ὁ ὥρμον ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως. There was another promontory of the same name in the Peloponnesus at the south of Laconia.

§ 27. Ἀργινούσαις] These islands were so called from their bright appearance, owing to the chalky nature of the soil. Ἀργινούσαις is contracted from ἀργινέσσαι (sc. νῆσοι). Cp. Pityussæ, Ænussæ (insulæ). Hom. Il. ii. 647 ἀργινόντα Λύκαστον: 656 ἀργινόντα Κάμειρον: 739 πόλιν τ' Ὀλοσσόνα λευκήν.

§ 28. ὕδωρ] "rain." Cp. Hell. iv. 5. 4 διὰ τὸ γενέσθαι ὕδωρ καὶ χάλασαν πρὸς τὴν ἐσπέραν. Hor. Od. iii. 17. 12, 13 aqua nisi fallit augur Annona cornix. Liv. xiv. 9 aqua magna bis eo

anno fuerunt. We find the fuller expression, Thuc. ii. 77. 6 ὕδωρ ἐξ οὐρανοῦ πολὺ. *Anab.* iv. 2. 2 καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. *Hor. Od.* iii. 10. 19, 20 *aquæ Cælestis patiens latus.*

ἀνέσχει] "held up." The quasi-impersonal use of this word, compared with Theogn. 26. 7 οὐδὲ γὰρ ὁ Ζεὺς Οὐθ' ὥν πάντεσσι' ἀνδάνει οὐτ' ἀνέχων, seems to make a good addition to Shilleto's note on ξυνεσκόταζε, Thuc. i. 51. 2, which I roughly transcribe (lest we should be tempted to supply τὸ ὕδωρ or ὁ χειμῶν as a subject to ἀνέσχει): "it might be pedantic to give too faithful a rendering, but it seems to deserve a remark that all this family of words ὕει, νίφει, ξυννέφει, ἀπαιθριάζει κ.τ.λ. never is impersonal. The God of the atmosphere Ζεὺς is acknowledged." Cp. *Arist. Av.* 1501; *Pac.* 1141; *Ach.* 510. So *Hell.* iv. 7. 4 ἔσειεν ὁ θεός (Ποσειδῶν). We find the subject expressed, *Hom. Il.* xii. 25 ὅς δ' ἄρα Ζεὺς Συναγές. *Hdt.* iii. 117 τὸν μὲν γὰρ χειμῶνα ὕει σφι ὁ θεός. Jelf, § 373. 2.

§ 29. ἐπὶ μᾶς] "in single line." Cp. note, ii. 4. 11.

ταξιάρχων] By taxiarchoi appear to be comprehended all officers under the στρατηγοί, i.e. commanders of the subordinate divisions of the army. Cp. Demosthenes at Pylus (Thuc. iv. 4. 1) ὡς δὲ οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας, ὕστερον καὶ τοῖς ταξιάρχοις κοινώσας, ἡσύχαζεν ὑπὸ ἀπλοίας.

§ 30. παρὰ δ' αὐτόν] Cp. Thuc. v. 67. 2 παρὰ δ' αὐτοὺς ὁ ξύμμαχοι Ἀρκάδων ἦσαν, where all the best Manuscripts read αὐτούς. *Anab.* i. 8. 5 τοῦ δὲ βαρβαρικοῦ ἱππέως μὲν Παφλαγόνες εἰς χιλοὺς παρὰ Κλέαρχον ἔστησαν. The accusative is correct, where the idea of juxtaposition is intended. Cp. *Anab.* iii. 4. 9 παρὰ αὐτὴν τὴν πόλιν ἦν πυραμὶς λιθίνη.

P. 34. § 31. ἵνα μὴ διέκπλουν διδοῖεν] "that they might not give (the Lacedæmonians) any opportunity of performing the diecplus." Contrast the altered state of things with Thuc. ii. 89, where Phormion τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ (Gulf of Corinth) ἐκὼν εἶναι (if I can help it) ποιήσομαι, οὐδὲ ἐσπλεύσομαι ἐς αὐτόν ... διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφῆς, ἅπερ νῶν ἀμεινον πλεουσῶν ἔργα ἐστίν. Cp. also *id.* vii. 86. 4 (where the Syracusans introduce improvements in the construction of their ships to suit the peculiar tactics of the Athenians) τοῖς δὲ Ἀθηναίοις οὐκ ἔσεσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλουν οὔτε διέκπλουν, ὥπερ τῆς τέχνης μάλιστα ἐπίστευον. "The diecplus was a breaking through the enemy's line, in order by a rapid turn of the vessel to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it." Arnold on Thuc. i. 49. 3.

§ 82. Καλλικρατίδας δὲ εἶπεν, κ.τ.λ.] Cp. *Cic. de off.* i. 24

inventi autem multi sunt qui non modo pecuniam sed etiam vitam profundere pro patria parati essent, idem gloria jacturam ne minimam quidem facere vellent, ne republica quidem postulante, ut Callicratidas, qui, cum Lacedæmoniorum dux fuisset Peloponnesiaco bello multaque fecisset egregie, vertit ad extremum omnia, cum consilio non paruit eorum qui classem ab Arginusis removendam nec cum Atheniensibus dimicandum putabant. Quibus ille respondit Lacedæmonios classe illa amissa aliam parare posse, se fugere sine suo dedecore non posse.

olkēitai] The sense seems to require a future as *olkēitai*, which some Manuscripts give. But, as Breitenbach says, *olkēitai* (*olkēiō*) *pusquam significat "incoletur," sive "se habebit."* Schneider proposes *olkēsetai*, for which compare Thuc. VIII. 67 *γνώμην εἰσενεγκεῖν καθ' ὅτι ἄριστα ἢ πόλις οἰκήσεται*. *Olkēsei* would also be correct.

§ 33. *ἤφανισθη*] "was seen no more." Cp. Thuc. VIII. 38. 1 *Θηραμένης ... ἀποπλέων ἐν κέλῃτι ἀφανίζεται* (was lost at sea).

§ 34. *τῶν πασῶν οὐσῶν δέκα*] "the ships being ten in all." Cp. *Hell.* v. 4. 66 *γενομένων αὐτῶ τῶν πασῶν πλέον ἐβδομήκοντα*. Thuc. I. 100. 1 *καὶ διέφθειραν τὰς πάσας ἐς διακοσίας*. II. 101. 7 *μείνας τριάκοντα τὰς πάσας ἡμέρας*. VII. 60. 4 *ξυμπεληρώθησαν νῆες αἱ πάσαι δέκα μάλιστα καὶ ἑκατόν*. VIII. 21 *ἐς διακοσίους μὲν τινες τοὺς πάντας τῶν δυνατῶν ἀπέκτεινε*. Jelf, § 454 l. β. The Manuscripts here read *πασῶν οὐσῶν δέκα*, sc. "the ships being not less than ten," with which we might compare *Hdt.* I. 163 *ἐβλίωσε δὲ πάντα εἰκοσι καὶ ἑκατόν* (*ἑτεα*).

§ 35. *καταδευκυίας*] "water-logged." Cp. Arnold on Thuc. I. 50. 1 "*Καταδύειν ναῦν* is synonymous with *διαφθεῖρειν*. *Καταδύειν ναῦν* does not mean 'to sink a ship to the bottom,' but to make her water-logged, so that she was useless, although she did not absolutely go down. The Greek triremes were so light and shallow, that they would float in a manner under water, or rather with parts of the vessel still out of water, on which the crew used to take refuge. This appears from a passage in Herodotus, VIII. 90, where the crew of a ship, that had been sunk as far as it would sink, were still able to throw their javelins from it with such effect, that they cleared the deck of the ship which had sunk them, and actually took her."

P. 35. *μέγας γενόμενος*] Jelf, § 714. l. α.

§ 36. *ὁ ὑπηρετικός κέλῃς*] "despatch-boat," "tender": cp. Demosth. 1221 *ἀφικνεῖται ἐκ Μεθώνης τῆς Μακεδονίας ὑπηρετικὸν εἰς Θάσον ἄγον ἄνδρα καὶ ἐπιστολάς*.

ὁ δὲ αὐτὸν κ.τ.λ.] Compare the conduct of Agesilaus, *Hell.* IV. 3. 13.

§ 37. κατέπλεον] Cp. note, II. 2. 23.

ἔθνευ τὰ εὐαγγέλια] Cp. Arist. *Eq.* 654 ἄνδρες, ἤδη μοι δοκεῖ
Ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελημέναις εὐαγγέλια θύειν ἑκατὸν
βοῦς τῇ Θεῷ. *Hell.* IV. 3. 14 ἐβουθῦται ὡς εὐαγγέλια. So θύειν
ἐπωκία, διαβατήρια, γενέθλια, Λύκαια, γάμους. Jelf, § 560. 4.

τοῖς ἐμπόροις] so. the masters of the trading-ships, which followed the fleet.

τὰ χρήματα] "merchandise." Cp. Thuc. III. 74. 2 ὥστε καὶ
χρήματα πολλὰ ἐμπόρων κατεκαύθη.

τὰς τμήρεις] so. ἀποπλεῖν.

§ 38. τὰ περὶ τοῦ Ἑτεονίκου] Cp. *Hell.* VI. 1. 19 ὅθεν εἰς τὰς
περὶ Ἰάσονος πράξεις ἐξέβην (made a digression).

c. VII. § 1. ἐν οἴκῳ] more commonly οἴκοι. Cp. 5. 16.

P. 36. § 2. Ἀρχέδημος] ridiculed by Eupolis and Aris-
tophanes, and charged with having embezzled public money.

διωβελίας] "largess of two obols (for theatrical entertain-
ments)."

ἐπιβολὴν ἐπιβαλὼν] The ἐπιβολή was a limited fine which
the various magistrates at Athens might impose without refer-
ence to a judicial tribunal.

§ 4. Θηραμένης] Theramenes, son of Hagnon, we find (Thuc.
VIII. 68. 4) conspiring against the democracy and described by
Thucydides as ἀνὴρ οὐτε εἰπεῖν οὐτε γρῶναι ἀδύνατος. He subse-
quently led the more moderate aristocrats (*id.* VIII. 89. 2), and
even asserted that the oligarchy had invited the Pelopon-
nesian fleet. Eetionia, a fort at the mouth of the Piræus, was
destroyed by the people at his suggestion (*id.* VIII. 92. 10). He
afterwards joined Alcibiades (*supr.* I. 12) with twenty ships
from Macedonia, and having shared the victory at Cyzicus, was
left in charge of Chrysopolis (I. 22).

δικαίους εἶναι λόγον ὑποσχεῖν] Lat. "dignos esse qui c. subj."
Jelf, § 667.

οὐκ ἀνέλινοντο] "had not picked up." For this pluperfect
use of the aorist, cp. Thuc. I. 50. 1 τὰ σκάφη τῶν νεῶν δὲ κατα-
δύσαι· II. 98. 2 ἐπορεύετο τῇ ὁδῷ ἣν πρότερον αὐτὸς ἐποιήσατο·
VIII. 93. 1 τὸν τε Ἀλεξικλέα δὲ ξυνέλαβον ἀφέντες. Where there
is no continuance in the effects resulting from the completed
action which is represented as having occurred, the pluperfect
is not used but some other simple past tense. Cp. II. 2. 3; 3.
20. Jelf, § 404.

τοὺς ναυαγούς] "the shipwrecked crews," i.e. living men

who had suffered shipwreck. Grote (vii. p. 417) calls attention to the fact that the question is not about picking up *dead* bodies but *living* men (op. πλεῖν ἐπὶ τὰς καταδευκνίας ναῦς καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους, 6. 35). "Ναυαγός," he says, "corresponds to the Latin '*naufragus*'—*mersa râte naufragus assem Dum rogat, et picta se tempestate tuctur* (Juv. xiv. 301)."

§ 5. οἱ στρατηγοὶ...ἐκαστος ἀπελογήσατο] Cp. Hdē. vii. 104 τούτων τῶν ἀνδρῶν, οἱ Ἑλλήνων ἐκαστός φησι τριῶν δίκιους εἶναι. The number of the verb is not regulated by the whole subject, but by the apposed particulars. Jelf, § 478. Cp. *Anab.* i. 8. 9 πάντες δὲ οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἐκαστον τὸ ἔθνος ἐπορεύετο. We find the converse *Anab.* iv. 2. 12, ὅπη ἐδύναντο ἐκαστος οἱ βάρβαροι ἐτόξευον καὶ ἐβαλλον.

οὐ γὰρ...ρόμον] i.e. the formal trial had not come on yet, where they would have a set time measured by the κλεψύδρα or water-clock for defence.

ἱκανοὶς] "competent."

ἐστρατηγηκόσω ἤδη] "who had already held command," i.e. not belonging to those ἀρτι συνιέντων τὰ ναυτικά, 6. 4.

§ 6. δέοι] so. αἰτιάσασθαι.

P. 37. παρείχοντο] "were ready to bring forward."

§ 7. ἐπειθον] "were in a fair way to persuade." Sturz misses the force of the imperfect in giving *πειθεῖν* (in this one passage) the meaning "*mitigare*," "*placare*." Cp. *Anab.* vii. 3. 7 ἐπειθον (tried to persuade) ἀποτρέπασθαι. οἱ δ' οὐκ ὑπήκουον.

ἀναβαλέσθαι] "make an adjournment."

τὰς χεῖρας οὐκ ἂν καθέωρων] "they would not have seen *clearly* (κατὰ, op. κατὰδηλος, &c.) the show of hands." The method of voting by show of hands (*χειροτονία*) was employed chiefly in the election of magistrates chosen in the public assemblies, in voting upon laws, and in certain trials on matters which concerned the people. The other decision of the people was given by ballot, i.e. by casting pebbles into urns (ὑδρῖαι, κάδισκοι). Cp. 7. 9; ii. 4. 9.

εἰσενεγκέων] "bring in a motion."

§ 8. ἐγγίγντο Ἀπατούρια] Thucydides (i. 126. 5) uses a plural verb (according to many Manuscripts) with the neuter plural substantive of festivals, which some explain by imagining a plurality of spectacles. The use of the imperfect here seems to confirm such an explanation, as denoting the continuance of the several events of the festival. The Apaturian festival

($\alpha=\alpha\mu\alpha$, $\pi\alpha\tau\acute{o}\rho\iota\alpha$) was celebrated by all Greeks of the Ionian name excepting those of Colophon and Ephesus. Cp. Hdt. i. 147 $\epsilon\iota\sigma\iota\ \delta\epsilon\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \text{Ἴωνες, ὅσοι ἀπ' Ἀθηνῶν γεγόνασι καὶ Ἀπατωρία ἀγούσι ὀργήν}$ $\delta\gamma\omicron\upsilon\sigma\iota\ \delta\epsilon\ \pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \pi\lambda\acute{\eta}\nu\ \text{Ἐφεσίων καὶ Κολοφωνίων}$. On the first day of the festival members of the same $\phi\rho\alpha\tau\rho\iota\alpha$ (clan) assembled together to eat a supper of sausages. Cp. Arist. *Ach.* 146, 7 $\delta\ \delta'\ \upsilon\iota\delta\varsigma$ (Sadocus), $\delta\upsilon\ \text{Ἀθηναίων ἐπεποιή- μεθα, Ἦρα φαγεῖν ἀλλήντας ἐξ Ἀπατουρίων}$. The second day was called $\alpha\acute{\nu}\delta\rho\rho\upsilon\sigma\iota\varsigma$, when sacrifice was offered to Zeus Phratrios and Athena. On the third day ($\kappa\upsilon\rho\epsilon\omega\tau\iota\varsigma$) grown up youths were enrolled among the $\phi\rho\acute{\alpha}\tau\epsilon\rho\epsilon\varsigma$: cp. Arist. *An.* 1669 $\eta\delta\eta\ \sigma'\ \delta\ \pi\alpha\tau\eta\rho\ \epsilon\iota\sigma\eta\gamma\alpha\gamma'\ \epsilon\varsigma\ \tau\omega\varsigma\ \phi\rho\acute{\alpha}\tau\epsilon\rho\alpha\varsigma$; Theophrastus represents the garrulous man ($\alpha\delta\omicron\lambda\epsilon\sigma\chi\eta\varsigma$) as displaying his knowledge that this festival was held in the month of Pyanepsion.

$\omicron\iota\ \pi\epsilon\rho\iota\ \tau\acute{o}\nu\ \Theta\eta\rho\alpha\mu\acute{\epsilon}\nu\eta\eta\eta\eta$] "Theramenes and his party." Cp. Thuc. viii. 69. 3 $\omicron\iota\ \pi\epsilon\rho\iota\ \tau\acute{o}\nu\ \Pi\epsilon\iota\sigma\alpha\upsilon\delta\rho\omicron\nu\ \pi\rho\acute{\epsilon}\sigma\beta\epsilon\iota\varsigma$. The proposition $\alpha\mu\phi\iota$ is also thus used, ii. 8. 46. Jelf, § 632. 8. 1. b.

$\mu\acute{\epsilon}\lambda\alpha\nu\alpha\ \iota\mu\acute{\alpha}\tau\iota\alpha\ldots\kappa\epsilon\kappa\alpha\rho\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$] These were the two especial signs of mourning: cp. Eur. *Hel.* 1087 $\epsilon\gamma\omega\ \delta'\ \epsilon\varsigma\ \omicron\iota\kappa\omicron\upsilon\varsigma\ \beta\acute{\alpha}\sigma\alpha\ \beta\omicron\sigma\tau\rho\acute{\upsilon}\chi\omicron\upsilon\varsigma\ \tau\epsilon\mu\acute{\omega},\ \Pi\acute{\epsilon}\pi\lambda\omega\nu\ \tau\epsilon\ \lambda\epsilon\upsilon\kappa\acute{\omega}\nu\ \mu\acute{\epsilon}\lambda\alpha\nu\alpha\varsigma\ \alpha\acute{\nu}\tau\alpha\lambda\lambda\acute{\alpha}\delta\omicron\upsilon\mu\alpha\iota$. *Iph. A.* 1438 $\mu\acute{\eta}\tau'\ \omicron\upsilon\delta\eta\ \gamma\epsilon\ \tau\acute{o}\nu\ \sigma\acute{\omicron}\nu\ \pi\lambda\acute{\omicron}\kappa\alpha\mu\omicron\nu\ \acute{\epsilon}\kappa\tau\acute{\epsilon}\mu\eta\varsigma\ \tau\rho\iota\chi\acute{\omicron}\delta\varsigma\ \text{Μῆτ' ἀμφὶ σῶμα μέλανας ἀμπλόχῃ πέπλους}$. The Barbarians even cut off their hair and the manes of their horses in sign of public mourning: cp. Hdt. ix. 24; Eur. *Alc.* 428.

$\acute{\epsilon}\nu\ \chi\rho\acute{\omega}\ \kappa\epsilon\kappa\alpha\rho\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$] "closely shaven." Cp. Hdt. iv. 175 $\omicron\iota\ \lambda\acute{\omicron}\phi\omicron\upsilon\varsigma\ \kappa\epsilon\iota\rho\omicron\upsilon\tau\alpha\iota$, $\tau\acute{o}\ \mu\acute{\epsilon}\nu\ \mu\acute{\epsilon}\sigma\sigma\omicron\nu\ \tau\acute{\omega}\nu\ \tau\rho\iota\chi\acute{\omega}\nu\ \alpha\acute{\nu}\iota\acute{\epsilon}\nu\tau\epsilon\varsigma\ \alpha\beta\acute{\xi}\epsilon\sigma\theta\alpha\iota\ \tau\acute{\alpha}\ \delta\acute{\epsilon}\ \acute{\epsilon}\nu\theta\epsilon\eta\ \kappa\alpha\iota\ \acute{\epsilon}\nu\theta\epsilon\eta\ \kappa\epsilon\iota\rho\omicron\upsilon\tau\epsilon\varsigma\ \acute{\epsilon}\nu\ \chi\rho\acute{\omega}$.

$\acute{\omega}\varsigma\ \delta\eta$] "in pretence that they were." Cp. ii. 3. 13; 3. 18.

§ 9. $\tau\acute{\eta}\nu\delta\epsilon$] "as follows."

§ 10. $\tau\acute{\omicron}\iota\varsigma\ \acute{\epsilon}\nu\delta\epsilon\kappa\alpha$] Socrates asks (Plat. *Apol.* 37 C) why he should be content to live in prison and serve a board of these magistrates elected annually ($\tau\acute{\eta}\ \delta\epsilon\iota\ \kappa\alpha\theta\iota\sigma\tau\alpha\mu\acute{\epsilon}\nu\eta\ \alpha\rho\chi\acute{\eta}$).

$\tau\acute{\eta}\varsigma\ \theta\epsilon\omicron\upsilon$] Athena.

§ 11. $\phi\acute{\alpha}\sigma\kappa\omega\nu$] Cp. note, 4. 6.

P. 38. § 12. $\pi\alpha\rho\acute{\alpha}\nu\omicron\mu\alpha\ \sigma\upsilon\gamma\gamma\epsilon\gamma\rho\alpha\phi\acute{\epsilon}\nu\alpha\iota$] "had proposed an unconstitutional measure," and was therefore liable to an indictment ($\gamma\rho\alpha\phi\acute{\eta}\ \pi\alpha\rho\alpha\nu\acute{\omicron}\mu\omega\nu$) for violating the spirit or letter of any existing law.

$\delta\epsilon\iota\omega\delta\acute{\omicron}\nu\ \epsilon\iota\lambda\alpha\iota$] "it was monstrous."

$\tau\iota\varsigma$] sc. Euryptolemus and his party. Cp. note, ii. 3. 17.

§ 13. $\acute{\epsilon}\pi\iota\ \tau\acute{\omicron\upsilon\tau\omicron}\iota\varsigma$] sc. $\mu\epsilon\tau\acute{\alpha}\ \tau\alpha\upsilon\tau\alpha$.

ἀφώσι τὴν κλήσῳ] "abandon the indictment."

§ 14. καλεῖν] "would summon."

§ 15. Σωκράτους] Xenophon tells us (*Mem.* i. 1. 18) that Socrates was chief president (ἐπιστάτης) on this occasion. Socrates himself says (*Plat. Apol.* 32 A—C) ἐγὼ γὰρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλῃ μὲν ἀρχὴν οὐδέμῃαν πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ (was member of the council of 500)· καὶ ἐτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, παρανόμως, ὡς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσι ὑμῖν ἔδοξε. τότε ἐγὼ μόνος τῶν πρυτάνεων ἠναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους, καὶ ἐναντία ἐψηφισάμην· καὶ ἐτοίμων ὄντων ἐνδεκνῆναι με καὶ ἀπάγειν τῶν ρητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου φῆμιν μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευσομένων, φοβηθέντα δεσμῶν ἢ θάνατον.

§ 17. ἐπεισαν] so. μὴ πέμπειν. Cobet reads μετέπεισαν, but we may compare Thuc. iii. 82. 3 καὶ ὁ μὲν ἐπέεσθι τε (was once-persuaded) καὶ Σίων ἄνδρας ὅσους εἶχεν ἐτι ἀθήκε.

§ 18. εἴτα] "accordingly," "in consequence."

P. 39. § 19. σφᾶς αὐτοὺς] so. ὑμᾶς αὐτοὺς. Cp. § 29 ἐαυτῶν ὄντας τοὺς νόμους.

εἰδότες] "in full possession of the facts."

§ 20. ἀποδικεῖν] "*causam dicere*."

τὸ βάραθρον] This pit, into which criminals were cast at Athens, answered to the Spartan καῖδδας. The envoys whom Darius sent to ask earth and water (*Hdt.* vii. 133) were cast by the Athenians into this pit, and told to fetch it up thence for the Great King.

P. 40. § 23. τριῶν μερῶν] Cp. Dem. F. L. 378 πρὸς διαμεμετρημένην τὴν ἡμέραν αἰρεῖς διώκων.

§ 24. οὐκ ἀδικούντες ἀπολύνται] "will not be put to death as guilty (ἀδικούντες, in the character of ἀδικοί)." The negative here must be taken in close connexion with ἀπολύνται, as in *Hell.* iii. 5. 18 οὐκέτι ἡσυχίαν ἔχων ἀνέμενε τὸ ἀπὸ Λακεδαιμόνος στράτευμα. Cobet reads ἀδίκως. Cp. *Anab.* v. 7. 29 εἰ μὲν ἀδικεῖ ὑμᾶς, "if he is guilty of having wronged you." Thuc. iii. 65. 2 ἀδικούμεν, "we are guilty."

§ 26. τί δὲ καὶ δεδιότες] Cp. note, ii. 3. 47.

σφόδρα οὕτως ἐπέειγασθε] Pausanias (vi. 7. 2) brings a charge

of reckless haste (τροπή) against the Athenians in this matter. Such a charge is certainly not unfounded when we consider also their decree that the whole Mitylenæan people should be put to death, and their subsequent remorse on the following day, owing to which, upon the motion of Diodotus and after an illegal assembly, a second ship being despatched arrived only just in time to prevent the execution of the decree (Thuc. III. 36—49). Cp. Arist. *Ach.* 630 ἐν Ἀθηναίοις ταχυβούλοις...632 πρὸς Ἀθηναίους μεταβούλους.

§ 27. ἀλλ' ἴσως...ἕστερον] Cp. note, § 26.

ἤδη] "by that time."

θανάτου ἀνθρώπου] "a man's life ('capitis')." "

§ 28. Ἀριστάρχῳ] Aristarchus was an extreme opponent of the democracy, ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστου ἐναντίος τῷ δήμῳ (Thuc. VIII. 90. 1). On his flight from Athens he betrayed Ceneo to the Boeotians (*id.* VIII. 98. 3).

τὸν δῆμον] sc. τὴν δημοκρατίαν.

κατὰ γνώμην] "according to your satisfaction," "ex sententia."

P. 41. § 29. εἰς τὴν γῆν] sc. εἰς τὰς Ἀργινοῦσας (6. 33).

ἐπὶ κέρως] "in column": Arnold on Thuc. II. 90. 4 (ἰδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας) says "this term generally, I think, denotes a long thin column of men or ships; sometimes, however, a long thin line. The notion of extension and thinness is equally preserved in a single rank and in a single file; but usage has generally applied the term ἐπὶ κέρως to the latter." Cp. note, II. 1. 23.

γενέσθαι] Cp. note, 6. 14.

§ 30. δοξάντων τούτων] Cp. note, 1. 86.

§ 31. κατηγορεῖ] "was the accuser of." Cp. note, 2. 1.

οὐχ ἱκανῶς καὶ καλῶς] Dindorf thinks the words καὶ καλῶς a gloss, comparing Plato's frequent use of the simple ἱκανῶς.

§ 32. ἀπὸ τοῦ αὐτομάτου] "by chance." Cp. Plat. *Apol.* 40 D, where Socrates οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου (*casu*) γέγονεν.

ὦν] sc. ἐστίν.

P. 42. § 33. τῶν ἐκ θεοῦ ἀναγκαίων] sc. the bad weather (δ χειμῶν, § 32). Cp. Theophr. *Char.* 25 (where the coward asks the steersman) τί αὐτῷ δοκεῖ τὰ τοῦ θεοῦ.

γεραιρειν] Cp. note, 1. 5.

§ 34. ἡ δὲ τῆς βουλῆς ἦν] sc. ἡ γνώμη.

ὑπομοσαμένου] "having taken objection on oath."

§ 35. προβολὰς] "vote by the public Assembly of impeachment."

ἐδέθησαν ὑπὸ τῶν ἐγγυησαμένων] In case a person accused in a public action failed to appear, his surety became liable to any punishment that such person had incurred by contempt of court; and so the law allowed the surety to hold the person of the accused in confinement till the day for his appearance.

BOOK II.

P. 43. c. 1. § 1. ἀπὸ τε τῆς ὥρας] "on the fruits of the season (τῶν ὥραιων)." Cp. Thuc. i. 120. 3 τὴν κατακομιδὴν τῶν ὥραιων. iii. 58. 4 ὅσα τε ἡ γῆ ἡμῶν ἀνείδιδου ὥραια. So ὁπώρα is used for "fruit," *infra*. 4. 25. For the preposition ἀπὸ, cp. Hdt. i. 216 ἀπὸ κτηνέων ζώουσι καὶ ἰχθύων. Thucydides uses the compound ἀποζῆν (i. 2. 2). Cp. *infra*. 8. 12 ἀπὸ συκοφαντίας ζώντας. For a similar construction of the sentence, cp. *Anab.* vi. 1. 1 οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔξων, οἱ δὲ καὶ ληϊζόμενοι ἐκ τῆς Παφλαγονίας.

γυμνοί] "lightly clad." Cp. Lat. "*nudus*."

ἐδόκει] "it was agreed upon."

§ 2. σύνθημα] This commonly means "the watchword," "*tes-sera militaris*," which was given out before battle, and passed down the ranks: cp. Hdt. ix. 98 τοῦ συνθήματος Ἡβης. Xen. *Anab.* i. 8. 16 ἤρετο δ' τι καὶ εἶη τὸ σύνθημα· ὃ δ' ἀπεκρίνατο ὅτι Ζεὺς Σωτὴρ καὶ Νίκη. vi. 5. 25 ἐκ τούτου σύνθημα παρήει Ζεὺς Σωτὴρ, Ἡρακλῆς Ἡγεμών. vii. 3. 39 σύνθημα δ' εἶπον Ἀθηναῖαι. Here however it appears to be equivalent to *συνθήκη*, "agreement": cp. *Anab.* iv. 6. 20 καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχιοιεν τὰ ἄκρα, πυρὰ καίειν πολλὰ. *Hell.* v. 4. 6 ἦν δὲ σύνθημα, ἐπεὶ καθέζοντο, παλεῖν εὐθὺς ἀνακαλυψαμένους.

ἀπόρως εἶχε] Cp. note, i. 5. 8.

τί χρῆστο τῷ πράγματι] "how to deal with the matter."

τὰ πράγματα] "the cause."

§ 3. ὀφθαλμῶντι...ἀπὸντι...ἔχοντι] The absence of any connecting particle brings forward each notion as distinct and emphatic. Jelf, § 467. 6.

§ 4. ἀπέθανεν] "had been killed." Cp. §. 24.

ἀεὶ ὁ ἀκούων] "each one as he heard the news (successively)." Cp. 4. 8 τὸν δὲ ἀπογραφάμενον ἀεὶ.

P. 44. § 5. ἐσήμεν] It is difficult to say whether δ' Ἐτεόνικος is the subject to ἐσήμεν (cp. 1. 22 Λύσανδρος...ἐσήμεν) or whether the subject is implied in the predicate, sc. ὁ σαλπικτής. Jelf, § 373. 2. We have the full phrase, *Διαδ.* iv. 3. 29 ἐπεὶ δ' ὁ σαλπικτής σημήνη τὸ πολεμικόν.

ἐν μέρει] Cp. ἀνὰ μέρος, κατὰ μέρος.

§ 6. εὖ φερόμενον] Cp. note, i. 5. 17.

§ 7. ἐπιστολέα] "vice-admiral": cp. note, i. 1. 23.

§ 8. οὐ διέωσαν κ.τ.λ.] "they had not thrust their hands through the sleeve (of their loose tunic)." Probably the sleeve would be wide and flowing, and on ordinary occasions would either hang at the side, or be thrown back over the shoulder: in the present case they would cover their arms with it as a mark of respect. A similar garment is still retained amongst the neighbouring nations. Cp. *Cyr.* viii. 3. 10 καὶ οἱ ἱππεῖς δὲ πάντες παρήσαν καταβεβηκότες ἀπὸ τῶν ἱππῶν, καὶ διεπρόκτες τὰς χεῖρας διὰ τῶν κανδύων, ὥσπερ καὶ νῦν διεπρόκτες, ὅταν ὀρθῶ βασιλεὺς. So the king alone might wear his bonnet erect: cp. *Arist.* *Av.* 486, 7 διὰ ταῦτ' ἄρ' ἔχων καὶ νῦν ὥσπερ βασιλεὺς ὁ μέγας διαβδύσκει 'Επὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθῶν. *Διαδ.* ii. 5. 23.

χειρὶς] The Persians serving in the grand army of the invasion are represented (*Hdt.* vii. 61) as wearing περὶ τὸ σῶμα κιθῶνας χειριδωτοὺς ποικίλους. The old Manuscript reading here is ἡ χειρὶς. I have ventured to enclose this explanation of the κόρη in brackets (cp. a similar explanation of the κόθορνος, 3. 81), ranking it among Cobet's "*insulsa sciolorum addita-menta*."

ἔχων] sc. τις. Cp. *Hell.* iii. 1. 19 παρὰ τοῦ ἀρχοντος αὐτῶν ἦκε λέγων (τις) ὅτι ὅσα λέγοιεν οἱ πρόσθεν καὶ αὐτῷ δοκοῦντα λέγοιεν. Jelf, § 373. 6. Cobet reads ἔχων τις. The omission is common in Aristotle.

§ 9. Ἱεραμένης] mentioned by Thucydides (viii. 58. 1) as sharing in the treaty of Tissaphernes with the Lacedæmonians.

P. 45. § 10. Ἀνάνδρῳ] Cp. note, i. 1. 25.

§ 11. πλείω πολλῶ] Jelf, § 609. 1.

§ 13. μετεπέμψατο] sc. to Sardis.

§ 13. Καδουσίῳ] dwelling on the west coast of the Caspian sea.

§ 14. τούτου ἔνεκεν] Cp. note, i. 1. 24.

P. 46. § 15. Κεράμειον] Cp. i. 4. 8 τὸν Κεραμικὸν κόλπον.

ὄνομα] Cp. i. 6. 29 ὀνόματι Ἰππεύς. Jelf, § 579. 4.

προσβολῇ] Dindorf would strike out this word, alleging that it cannot be taken in connection with either τῇ ὑστεραίᾳ or κατὰ κράτος. Cp. note i. 1. 14. But why cannot προσβολῇ be taken with τῇ ὑστεραίᾳ? Cp. Poppo on Thuc. vii. 11. 2 μάχη τῇ μὲν πρώτῃ...τῇ δ' ὑστεραίᾳ. v. 46. 1 τῇ δ' ὑστεραίᾳ ἐκκλησίᾳ. Demosthenes gives us κατὰ κράτος in close connection with ἐκ προσβολῆς: *F. L.* 360 τὸ μηδεμίαν τῶν πόλεων τῶν ἐν Φωκεύσιν ἀλῶναι πολιορκία μὴδ' ἐκ προσβολῆς κατὰ κράτος (where see Shilleto's epigrammatic note), so that on all hands we must not concur lightly in Dindorf's "*manifesto tollendum*."

κατὰ κράτος] Cp. note, i. 6. 13.

αἰρεῖ καὶ ἐξηνδραπόδισεν] "The more important action, represented by the Historic Present, is brought vividly before our eyes, while the less important is allowed to pass rapidly by in the Aorist." Jelf, § 401. 6. The Present seems to convey the general statement, while the Past tense singles out some particular incident in close connection with it: cp. *Anab.* iv. 6. 22 οἱ μὲν ταχθέντες ὥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος. v. 8. 6 ἀναγινώσκει τε αὐτὸν καὶ ἤρετο. Thuc. vii. 83. 4 οἱ Συρακόσιοι αἰσθάνονται καὶ ἐπαιώνισαν.

μυσοβάρβαροι] Cp. Eur. *Phæn.* 137 ὡς ἀλλόχρως ὅπλοισι, μυσοβάρβαρος.

§ 16. ὀρμώμενοι] Cp. note, i. 4. 23.

τὴν βασιλέως] sc. χώραν. Cp. note, i. 1. 24.

πρὸς τοῖς ὑπάρχουσι] in addition to Conon, Adimantus, and Philocles (i. 7. 1).

§ 17. πρὸς τε τῶν πλοίων τὸν ἐκπλοῦν] "both to watch the sailing out of the merchant vessels," "*naves onerariæ*," as distinguished from "*naves longæ*." Cp. Thuc. iv. 116. 2 τοῖς τε πλοίοις καὶ ταῖς ναυσί.

πελάγιοι] "keeping the open sea." Cp. Thuc. viii. 101. 1 οὐ πελάγιοι, ἵνα μὴ περιτύχῃσι ταῖς ἐν τῇ Ἐρέσῃ ναυσιν, ἀλλὰ ἐν ἀριστερῇ τῇν Δέσβον ἔχοντες ἐπλεον ἐπὶ τὴν ἡπειρον.

§ 18. Ἀβύδου] a colony from Miletus: Thuc. viii. 61. 1 Ἀβυδὸν ἀποστήσων (εἰσὶ δὲ Μιλησίων ἀποικοί). Strabo says that the inhabitants came from Cyzicus.

Θώραξ] Plutarch tells us (*Lysand.* c. 19) that this Thorax (ἀργύριον ἰδίᾳ κεκτημένον) met his death at the hands of the Lacedæmonians on the complaints of Pharnabazus respecting Lysander's system of oppression.

§ 19. σώματα] Cp. for this use of σώματα (ἄνθρωποι) Dem. c. *Lept.* 480 τρισχίλια δ' αἰχμάλωτα σώματα δεῦρ' ἤγαγε. *de Cor.* 231 οὔτε χρήμασι οὔτε σώμασιν (troops) οὐτ' ἄλλῳ οὐδενὶ τῶν ἀπάντων συνελάμβανον ὑμῖν.

§ 20. κατὰ πόδας] "in close pursuit." Cp. Thuc. viii. 17. 3 καὶ οἱ Ἀθηναῖοι κατὰ πόδας μιᾷς δεούσας εἰκοσι ναυσὶν ἐπιπλεύσαντες.

τῆς Χερρονήσου] Partitive Genitive of place. Cp. i. 2. 14 εἰργμένοι τοῦ Πειραιῶς ἐν λιθοτομίαις. *Anab.* i. 2. 7 εἰς Κελαυνὰς τῆς Φρυγίας. ii. 2. 6 ἐξ Ἐφέσου τῆς Ἰωνίας. Thuc. viii. 100. 3 Ἐρεσος τῆς Δέσβου.

§ 21. δέχει] The Manuscripts here give δειχε, but the breadth of the Hellespont must have remained the same. So in Thuc. i. 63. 2, ἀπέχει not ἀπείχε seems to be correct; δέχετον not δειχετον, *id.* ii. 86. 3 (where the distance between Rhium and Antirrhium could not have varied between the time of which Thucydides was speaking, and that at which he wrote). Several Manuscripts give ἀπείχον for ἀπέχον, Thuc. vii. 84. 8. Jelf however (§ 398. 1. *Obs.* 3) believes that the imperfect is used in consequence of the present fact being stated with reference to past circumstances.

P. 47. § 22. παραβλήματα] Cp. note, i. 6. 19.

§ 23. ἀνίσχοντι] This is the usual form in this phrase: cp. *Hdt.* iii. 98 ἔστι τῆς Ἰνδικῆς χώρας τὸ πρὸς ἡλίον ἀνίσχοντα ψάμμος. However Xenophon gives us ἅμ' ἡλίῳ ἀνέχοντι, *Cyn.* 6. 13.

ἐν μετώπῳ] sc. μετωπηδόν, "in line," opposed to ἐπὶ κέρως, "in column (*i.* 7. 29)."

§ 24. ἐξεβίβασεν] sc. τοὺς ναύτας. For the omission of the object, cp. i. 6. 20.

§ 25. ἐκ τῶν τειχῶν] Cp. note, i. 5. 17.

πεντεκαίδεκα σταδίων] nearly two miles.

ἐν καλῷ] Cp. Thuc. v. 59. 4 ἐν καλῷ ἐδόκει ἡ μάχη εἶσεσθαι.

§ 26. αὐτοὶ γάρ...ἐκείνων] Many Manuscripts here give αὐτοὺς. Αὐτοί, if not universal, is more congenial to the Greek idiom, as referring to the subject of the sentence: cp. 2. 17 οὐ γὰρ εἶναι κύριος...ἀλλὰ τοὺς ἐφόρους. Cp. also Thuc. iv. 28. 2 οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν. When however the subject has not yet been mentioned, the accusative is correct, as in Thuc. vi. 4. 2 πρὶν δὲ ἀναστῆναι, ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι, Πάμυλλον πέμψαντες Σελινούντα κτίζουσι.

ῥῆτορ] Cp. note, i. 1. 8. The Imperfect of ἤκω is also used in an Aorist sense: cp. *Anab.* i. 2. 6; ii. 3. 17. Thuc. vi. 30. 2 οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἤκεν.

§ 27. ἐπεὶ ἦν...Ἀθηναίους] Cp. note, i. 4. 7.

P. 49. τοῦμπαλιν] Cobet reads *eis τοῦμπαλιν*. Herodotus writes τὰ ἐμπαλιν, τῶμπαλιν.

ἄραι δσπίδα] The Alcmaeonidæ had the credit of inviting the Persians to sail round the promontory of Sunium and occupy Athens by a similar signal after the battle of Marathon: cp. Hdt. vi. 115 τοῦτους γὰρ συνθεμένους τοῖσι Πέρσῃσι ἀναδέξαι δσπίδα ἐοῦσι ἥδη ἐν τῇσι νηυσί.

§ 28. κατὰ κράτος] Cp. note, i. 6. 13.

διεσκεδασμένων...δντων] Cp. note, i. 2. 2.

δικοροτοί...μονόκοροτοί] "with two tiers of rowers...with one tier." Each trireme had three ranks of rowers (θρανῖται, Ἱνγῖται, θαλαμιοί). Thucydides (i. 13. 2) credits the Corinthians with the invention of triremes. Vessels with more than three ranks of rowers were not constructed in Greece till after the Peloponnesian war, when Dionysius I. built τετρήρεις about 400 B.C. Subsequently we find πεττήρεις, ἐξήρεις and even a τεσσαρακοντήρης.

ἡ Πάραλος] The Paralus and the Salaminia were the two state-triremes at Athens. Their crews were composed of free citizens, and received four obols *per diem*, i.e. one obol more than the usual pay.

§ 29. τὰ μεγάλα ἱστία] Cp. note, i. 1. 13.

Εὐαγόραν] prince of Salamis.

ἀπαγγέλλουσα] Cp. note, 4. 37. The action, which reaches into future time, is viewed as now beginning in *set* or intention: cp. Eur. *Androm.* 820, 1 καὶ μὴν ἐν οἴκοις προσπόλων ἀκούμεν Βοῆν ἐφ' ὅσῳ ἡλθες ἀγγέλλουσα σύ. Jelf, § 705. 6. e.

P. 49. § 31. τὴν δεξιὰν χεῖρα ἀποκόπτει] Cicero (*de Off.* iii. 11) refers to a similar decree as having been made with respect to the Æginetans: "*durius etiam Athenienses, qui*

sciverunt ut Æginetis qui classe valebant, pollices præciderentur."

§ 32. *δοι ἦσαν*] Pausanias says four thousand.

ἦτιδόθῃ μέντοι κ.τ.λ.] Demosthenes (*de F. L.* 401) tells us that Conon actually preferred an accusation against Adimantus. Cp. for the passive sense (usually, *αἰτίαν ἔχειν*) Thuc. vi. 53. 2 *αἰτιαθέντα ἀνέλεγκτον διαφυγεῖν*. viii. 68. 2 *ὑπὲρ αὐτῶν τούτων αἰτιαθεῖς*.

ἀρξάμενος] "having made a beginning (for himself and others)," not "having been the first," which would be *ἀρξας*, as *Hell.* vi. 5. 37 *τινες ἦσαν οἱ ἀρξάντες ἀδικεῖν*. "Ἀρχεῖν = "make a beginning" (cp. *ἀρχεῖν ἀδικίας, ἀδικῶν χειρῶν*, "be the aggressor," &c.), *ἀρχεσθαι* = "make a beginning for oneself." So Thuc. i. 144. 2 *πολέμου δὲ οὐκ ἀρξομεν, ἀρχομένους δὲ ἀμυνοῦμεθα*, "we will not be the first to open hostilities, but if they begin the war (for themselves and others), we will resist them:" *ἡγήρ.* 8. 38 *ἐπεὶ δὲ γε οὗτοι ἡρξάντο (quum cœpissent) ἀνδρας καλοὺς τε ἀγαθοὺς συλλαμβάνειν*. Cp. *Anab.* i. 6. 5 *ἀρχεῖν τοῦ λόγου*, "open the conference;" iii. 2. 7 *τοῦ λόγου δὲ ἤρχετο ὧδε*, "began his speech thus."

ἀπέσφαξεν] Plutarch tells us (*Lysand.* 13) that Philocles refused to answer the question of Lysander, and walked in a bright cloak to execution at the head of the prisoners.

c. ii. § 1. *οἱ προδόντες*] Cp. i. 3. 14, sqq.

ἐγένεοντο Ἀθηναῖοι] i.e. received the Athenian franchise. Cp. Thuc. ii. 67. 2 *τὸν Σάδοκον τὸν γεγενημένον Ἀθηναῖον*.

§ 2. *εἰ τιναῖ που ἄλλων*] This would include the *ἐληροῦχοι*, or citizens to whom conquered lands had been allotted. Cp. *Memor.* ii. 8. 1 *ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα (ὑπὸ τῇρ κατάλυσιν τοῦ πολέμου)*.

εἰδὼς ὅτι...ἔσσεσθαι] Xenophon (as Shilleto says on Thuc. i. 48. 2) not unfrequently departs from his country's usage in these matters. Thucydides himself has a confusion (iv. 37. 1) between *γνοὺς διαφθαρσομένους* and *γνοὺς ὅτι διαφθαρήσονται*. Cp. *Hell.* iii. 4. 27 *τοῦδε λογισμῷ ὥς...εἶναι*. Jelf, § 804. 7.

P. 50. § 3. *ὁ ἕτερος...παραγγέλλων*] not exactly a nominative absolute, but in apposition to and explanatory of *οἰμωγῇ*, thus taking the place of a following genitive. Cp. Thuc. v. 70. 1 *ἡ ἐξυμνος ἦν, Ἀργεῖοι μὲν καὶ οἱ ἐχθροὶ ἐντόνως καὶ ὀργῇ χωροῦντες—, Λακεδαιμόνιοι δὲ βραδέως*. Soph. *Antig.* 259, 60 *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, Φύλαξ ἐλέγχων φύλακα*. Jelf, § 708. 1.

πενθοῦντες] *sc.* πάντες.

ἐποίησαν] *Cp.* note, i. 7. 4.

§ 5. *κατεσκευάσατο*] by establishing a *δεκαρχία* or government of ten in connexion with the Lacedæmonian harmost: *Plut. Lysand.* 18 *ἓνα μὲν ἁρμοστήν ἐκάστη Λακεδαιμόνιον κατέλιπεν, δέκα δ' ἄρχοντας ἐκ τῶν ὑπ' αὐτοῦ συγκεκροτημένων κατὰ πόλιν ἐταιριῶν.* *Cp.* *Arist. Pol.* v. 7. 14 *οἱ μὲν γὰρ Ἀθηναῖοι πανταχοῦ τὰς ὀλιγαρχίας, οἱ δὲ Λάκωνες τοὺς δῆμους κατέλουν.*

τὰ ἐπὶ Θράκης χωρία] including the Athenian possessions along the northern coast of the Ægean from Thessaly to the Hellespont. *Jelf, § 633. i. c.*

§ 6. *σφαγὰς...πόλιν*] "having made (on a former occasion) a massacre of the notables, were still keeping possession (not κατέσχον, *cp.* 1. 2 *τὴν πόλιν κατασχόντες*) of the city." This former occasion Grote refers to *Thuc.* viii. 21, by which the island was firmly secured to the alliance of Athens. *Οἱ γνώριμοι* are opposed to *ὁ δῆμος*. Aristotle calls them *καλοὶ κἀγαθοὶ* ("gentlemen").

§ 7. *ἐπεμψε*] "sent word."

P. 51. § 8. *τῷ καλουμένῳ γυμνασίῳ*] not exactly "in the gymnasium called the Academy," but, "in the Academy, as that gymnasium is called." Cobet omits these words as spurious.

§ 9. *τῆς αὐτῶν*] *sc.* γῆς, πατρίδος. *Cp.* note, i. 1. 24.

ἐστέροντο] "were lacking (had been deprived of)."

§ 10. *ἐκείνους*] *sc.* the Peloponnesians.

§ 11. *τοὺς ἀτιμούς ἐπιτίμους ποιήσαντες*] Such a decree as the present one (proposed by Patroclides) had never been submitted to the people since the advance of Xerxes in the Persian war. It consisted in the restoration of those who had become *ἀτιμοί*, i.e. judicially deprived owing to crime of civil rights and privileges (*Lat.* "*ararii*"), to their rights and franchises. The *ἀτιμοί* could not hold office, speak in the senate or assembly, bring actions, appear as witnesses, or claim any state-protection. A law mentioned by Demosthenes ordained that the releasing of *ἀτιμοί* should never be proposed in the public assembly unless an assembly of at least 6000 citizens had previously in secret deliberation agreed that such might be done. *Thucydides* tells us that the Spartans in Sphacteria who had surrendered to the Athenians were punished with a temporary *ἀτιμία*: v. 34. 2 *ἀτιμούς ἐποίησαν, ἀτιμίαν δὲ τοῖσινδε*

ὥστε μήτε ἄρχειν μήτε πριαμένους τι ἢ πωλοῦντας κυρίους εἶναι· ὁσπερὸν δὲ αὐτῶν χρόνῳ ἐπίτιμοι ἐγένοντο.

§ 12. οὐ γὰρ εἶναι κύριος αὐτός] "for that he had not full powers (to treat)."

§ 13. αὐτόθεν] "on the spot."

P. 52. § 15. ἐβούλετο] The best Manuscripts here give ἐβούλετο, not ἡβούλετο. *Supr.* i. 1. 29 one Manuscript only reads ἐβούλοντο, and ἡβούλοντο is the common reading, i. 2. 15. Ἐβούλοντο is read, i. 7. 7. The Tragedians use the double augment rarely: Aristophanes never. In Thucydides we read ἡβούλοντο only in vi. 79. 3. In Xenophon the best Manuscripts and editions differ. Veitch, *Greek Verbs*, p. 125.

ἐκατέρου] Thucydides (i. 107. 1) speaks of two walls, one to Phalerum, the other to the Piræus. Afterwards he speaks of two to the Piræus (ii. 13. 9). The Phaleric wall he there describes as thirty-five stadia in length: the two others (which he calls the long walls) he describes as forty stadia in length.

§ 16. τοιοῦτων δὲ ὄντων] sc. τῶν πραγμάτων. Cp. note, 4. 29.

εἰδὼς ἤξει] "he would find out before he came back."

πίστεως ἕνεκα] "as a pledge for their (the Athenians') fidelity." Cp. *Anab.* iii. 3. 4 καὶ γὰρ τῶν Τισσαφέρους τις οἰκείων παρηκολούθει πίστει ἕνεκα (sc. to secure the fidelity of Mithridates). Thuc. iv. 66. 4 ἐν ᾗ αὐτοὶ μόνοι ἐφρούρου βεβαίητος ἕνεκα.

τις] Cp. note, 3. 17.

§ 17. ἦκε] "had returned," in the Tragedians ἀψορρον, πάλιν ἦκειν.

αὐτὸν...κατέχει] Αὐτὸν is emphatic (in direct narration ἐμὲ) and therefore commences the sentence: cp. i. 6. 2.

δέκατος αὐτός] "with nine others." Cp. Thuc. i. 116. 1 Περικλέους δέκατον αὐτοῦ στρατηγούντος. Αὐτός, joined with these ordinal numerals, is generally used of the chief of an expedition. Jelf, § 656. 3. f.

P. 53. § 19. ἐξαιρεῖν] "wipe out," "blot out." Cp. Thuc. iv. 122. 6 ψήφισμά τε εὐθὺς ἐποιήσαντο Κλεώνας γνώμῃ πεισθέντες Σκιωναίους ἐξελεῖν τε καὶ ἀποκτεῖναι. Shilleto on Dem. *F. L.* 361 (τὴν ἐναντίαν ποτὲ Θηβαίους ψήφον ἔθεντο οὗτοι περὶ ἡμῶν ὑπὲρ ἀνδραποδισμοῦ προτεθείσαν) states that "after the fatal defeat at Ægospotami, and the subsequent surrender of Athens, the revengeful malice of a Theban orator had proposed to utterly

raze Athens to the ground, to sell the inhabitants for bond-slaves, and to convert Attica into a sheep-walk. It was on this occasion probably that the memorable saying of one Leptines (according to Aristot. *Rhet.* iii. 10. 7) was uttered, "that Greece should not be permitted to be left one-eyed." In the discussion between the Athenian and Melian negotiators on the submission of Melos to the Athenian dominion, the Athenians themselves say that it is not the vengeance of the Lacedæmonians which they would dread in case of defeat, but rather the consequences which might ensue from the victory of their subject allies: Thuc. v. 91 *ἡμεῖς δὲ τῆς ἡμετέρας ἀρχῆς, ἣν καὶ πανθῇ, οὐκ ἀθυμοῦμεν τὴν τελευταίην· οὐ γὰρ οἱ ἀρχοντες ἄλλων, ὥσπερ καὶ Λακεδαιμόνιοι, οὗτοι δεινοὶ τοῖς νικηθεῖσιν· ἔστι δὲ οὐ πρὸς Λακκεδαιμονίους ἡμῖν ὁ ἀγὼν, ἀλλ' ἦν οἱ ὑπήκοοι πον τῶν ἀρξάντων αὐτοὶ ἐπιθέμενοι κρατήσωσι.*

§ 20. *ἐποιοῦντο εἰρήνην*] "were ready to make (were for making) peace." Cp. Thuc. i. 134. 1 *τὴν ξύλληψιν ἐποιοῦντο*, "were purposing his arrest."

ἐφ' ᾧ] In the principal clause *ἐπὶ τούτῳ* (*ἐπὶ τοῖσδε*) is either implied or expressed. We find it expressed, Hdt. iii. 83 *ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἀρξομαι.* vii. 154 *ἐρρύσαντο δὲ οὗτοι ἐπὶ τοῖσδε καταλλάξαντες, ἐπ' ᾧ τε Ἰπποκράτει Καμάριναν Συρηκοσίους παραδοῦναι.* Plat. *Apol.* 29 C *ἀλλ' ἀφλεγμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν.* Jelf, § 867. 2.

καθέντας] The Manuscript reading *κατάξαντας* (*κατάγω*) is considered barbarous in classic Attic, although Thucydides (ii. 97. 8) gives us *προσῆξαν*. Cp. Hdt. vii. 60. *Ar. Ran.* 468. Veitch, p. 13.

§ 22. *προηγόρει αὐτῶν*] "was their spokesman." Cp. the imperfect use of *ἐνέκα* (i. 2. 1), *κατηγόρει* (i. 7. 31).

§ 23. *κατέπλει*] "sailed in (*κατά*, "down from the high seas")." Cp. i. 4. 13, although *κατά* may have the force there of "back from exile," as in *κατάγειν, κάθοδος*. Arnold says on Thuc. i. 112. 4, "This manner of speaking is derived from the apparent elevation of the horizon line of the sea above the shore, so that vessels seem ascending as they go further away from the land." So *μετέωρος* is used for "out at sea." Cp. *ἀνάγεσθαι*, "put to sea."

ὑπ' αὐλητρίδων] "to the accompaniment of flute-girls." Cp. *Arist. Ach.* 1001 *πίνεν ὑπὸ τῆς σάλπιγγος.* Hdt. vii. 22 *ὄρουσαν ὑπὸ μαστίγων.* *Cic. Tusc.* i. 2. 3 *canere ad tibicinem de clarorum hominum virtutibus.* Jelf, § 639. 1. 2. c.

ἀρχεν τῆς ἐλευθερίας] "was the beginning of liberty." Cp. Thuc. ii. 12. 4 *ἥδε ἡ ἡμέρα τοῖς Ἕλλησι μεγάλων κακῶν ἀρξεί.*

§ 24. ἐτυράνησε] "became tyrant." Cp. Hdt. ii. 2 πρὶν μὲν ἢ Ψαμμπίτηον σφέων βασιλεύσαι. Thuc. ii. 15. 8 ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε. Cp. also note, i. 4. 16.

P. 54. c. iii. § 2. οἱ τοὺς πατέροις νόμους συγγράψουσι] Cp. Thuc. viii. 67. 1 καὶ πρῶτον μὲν τὸν δῆμον ξυλλέξαντες εἶπον γνῶμην δέκα ἀνδρας εἰσθαι ξυγγραφέας αὐτοκράτορας (*decem-viros legibus scribendis*). The future indicative is used to bring forward prominently the essence and especial aim of the decree. Jelf, § 886. 2. b.

§ 4. ἀρξαι] "become ruler of." Cp. note, 2. 24. Jason succeeded a few years later in becoming τανός (commander in chief): as did also Alexander of Phœæ after Jason's death.

§ 5. Λεοντίνοι Συρακοσίοις συνικοῦντες] Cp. Thuc. v. 4.

P. 55. § 7. τοῖς ἀρχαίοις πολιταῖς] sc. the four hundred, who had been ejected by the popular revolution at Samos: Thuc. viii. 21 τετρακοσίους δὲ φυγῇ ζημώσαντες, καὶ αὐτοὶ τὴν γῆν αὐτῶν καὶ οὐκίας νειμάμενοι.

§ 8. ἀκρωτήρια] The extremities of the prow were usually taken from a conquered vessel as a mark of victory: cp. Hdt. viii. 121 ἐκ τῶν ἐγένετο ἀνδριάς ἔχων ἐν τῇ χειρὶ ἀκρωτήριον νηός. The act of doing so was called ἀκρωτηριάζειν: cp. Hell. vi. 2. 36 ὁ μέντοι Ἵφικράτης τὰς μὲν τριήρεις ἀκρωτηριασάμενος ἔλκων κατηγάγετο εἰς τὸν τῶν Κερκυραίων λιμένα.

ἀ περιεγέγοντο] The plurality of the noun of number (τάλαντα) gives us a plural verb: cp. Thuc. vi. 62. 4 καὶ ἐγένοντο ἐξ αὐτῶν ἑκοσι καὶ ἑκατὸν τάλαντα. v. 26. 2 ἀμφοτέροις ἀμαρτήματα ἐγένοντο. Anab. i. 4. 4 ἦσαν δὲ ταῦτα δύο τεῖχη. Supr. i. 1. 23. So when the notion of plurality of parts is to be signified: cp. Anab. i. 7. 17 φανερά ἦσαν ἔχνη πολλά. Cp. note, i. 7. 8. Jelf, § 385. b.

παρέδειξεν] Cp. i. 14.

§ 9. ἐξάμηνος] sc. χρόνος. Cp. Hell. iii. 4. 3 καὶ ἐξαμήνον σίτων. Hdt. iv. 25 οἱ τὴν ἐξάμηνον καθεύδουσι. Cobet reads ὁ ἕκμηνος.

Διωνυσίας] Thucydides (ii. 2. 1) also speaks of the war as properly commencing in the fifteenth year after the formation of the thirty years' truce, i. e. in March or April, B.C. 431, by the attack of the Thebans upon Platæa: ἐπὶ Χρυσίδος ἐν Ἀργεὶ ἱερωμένης, καὶ Διωνυσίου ἐφόρου ἐν Σπάρτῃ, καὶ Πυθοδώρου ἐτι δύο μῆνας ἀρχοντος Ἀθηναίων.

§§ 9, 10. εἰς δὲ ἐξάμηνος...κατέπλευσεν] Clinton (*Fast. Hellen.*) says that this computation of Xenophon, with the exception of

twenty-seven years and a half in place of twenty-eight years and a half, is substantially correct, as the Lacedæmonians computed it. The Athenians, he says, reckoned the war to terminate at the surrender of their city; the Lacedæmonians extended it to the return of Lysander to Lacedæmon after the reduction of Samos, about six months after the surrender of Athens, and in the autumn of B. C. 404. Thucydides (v. 26) says *ἐτη δὲ ἐς τοῦτο τὰ ξύμπαντα ἐγένετο τῷ πολέμῳ ἑπτὰ καὶ εἴκοσι*.

§ 10. Πλειστόλας] mentioned as ephor B. C. 421, in the year that the treaty of peace for fifty years was concluded between Athens and Lacedæmon (Thuc. v. 19. 1).

Ἀλεξίπιδας] mentioned as ephor in the year in which Tissaphernes concluded a new treaty with the Peloponnesians, B. C. 411.

P. 56. § 11. *ἐπεὶ τάχιστα*] "as soon as ever."

§ 12. *συκοφαντίας*] "laying vexatious information," "making calumnious accusations." Becker (*Char.* p. 65) borrows an interesting description of the sycophant from Demosthenes: "Cast your eyes to the right, on the haggard man in the fish-market, with black matted hair, who sidles about, not buying anything himself, but watching everybody else; he is a most dangerous sycophant, and glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may surprise with misfortune and ruin, and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences. You won't see him speak or associate with any one, but, as the painters encompass the shades of the wicked in Hades with the terrific phantoms of cursing and slander, of envy, discord, and strife, so are his attendants. It is the very bane of our city, that it cherishes and protects this poisonous brood, and uses them as informers, so that even the honest man must flatter and court them, in order to be safe from their machinations." Cp. *Symp.* 4. 30 *ἔπειτα δὲ καὶ τοὺς συκοφάντας ἐθεράπευον, εἰδὼς ὅτι παθεῖν μάλλον κακῶς ἰκανὸς εἴην ἢ ποιῆσαι ἐκείνους*. Crito by Socrates' advice takes a sycophant into his pay to countermine another man's machinations. According to the Megarian's views (Arist. *Ach.* 829) the sycophant was the pest of Athens: *ὁλον τὸ κακὸν ἐν ταῖς Ἀθήναις τοῦτ' ἐν*.

τοῖς καλοῖς ἀγαθοῖς] sc. the oligarchy; Lat. "*boni*," "*optimates*."

συνήδεσαν ἑαυτοῖς μὴ ὄντες] The participle may also agree with the personal pronoun following the verb, as in Plat. *Apol.* 22 D *ἐμάντι γὰρ ξυνήδεν οὐδὲν ἐπισταμένῳ*. Cp. 4. 17.

§ 13. συμπράξει ἐλθεῖν] The full construction would be ὥστε ἐλθεῖν. Cp. *Hell.* iv. 6. 14 ἤλπιζον γὰρ Ναύπακτον αὐτοῖς συμπράξειν ὥστ' ἀπολαβεῖν. *Anab.* vii. 8. 23 συνέπραττον γὰρ... ὥστ' ἐξαίρετα λαβεῖν. So *Thuc.* viii. 29. 2 ξυμπλέων παραδούναι τὰς ναῦς. Cp. *infr.* 4. 28. Jelf, § 666. 2.

ἕως δὴ] "until forsooth." By τοὺς πονηροὺς ("the evil-doers") of course were meant those who did not favour the oligarchy.

§ 14. τῶν φρουρῶν] "some guards." Cp. *Thuc.* iv. 80. 2 καὶ ἅμα τῶν Εἰλωτῶν βουλομένοις ἦν ἐπὶ προφάσει ἐκπέμψαι, where Arnold compares the partitive article in French "*des Héloïtes*." *Anab.* i. 5. 7 λαβόντας τοῦ βαρβαρικοῦ στρατοῦ. Jelf, § 533.

δύλῳ ἀξίως] This seems to be a sort of conventional phrase for the "*profundum vulgus*:" cp. *Hell.* vii. 1. 13 δούλων καὶ ἐλαχίστου ἀξίως.

ἐνόμιζον... ἀνέχεσθαι] either, "actually did not," or, "would not brook being set aside." "Αν may be supplied from the second clause, as in § 27; but, where no condition is implied, it is not necessary. Cp. *Thuc.* iii. 24. 1 νομίζοντες ἦμισα σφᾶς ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι τὴν ἐς τοὺς πολεμούς. Cobet inserts *ἀν*. But the present occurrence of their *actually being set aside* may distinguish the first clause as a positive fact from the second as a conditional probability.

§ 15. ὁ Κριτίας] Grote (viii. p. 23) tells us that this Critias son of Callæschrus, had been one of the persons accused of the mutilation of the Hermæ; that he was the maternal uncle of Plato and had intimately frequented the society of Socrates. He had passed some time of his exile in Thessaly, where he engaged himself in arming the Penestæ or serfs against their masters (*infr.* § 36). He is introduced in four Platonic dialogues, and Cicero (*de Orat.* ii. 22. 93) notices his historical compositions: "*consecuti sunt hos* (Pericles, Alcibiades and Thucydides) *Critias, Theramenes, Lysias*."

P. 57. φυγῶν ὑπὸ τοῦ δήμου] The Manuscripts read ἀπὸ τοῦ δ. (cp. note, 4. 31). But ὑπὸ is used of the agent with intransitive verbs: cp. *Anab.* iii. 4. 11 ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. v. 1. 15 ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λάκωνος. vii. 7. 23 εὖ ἀκούειν ὑπὸ ἐξακισχιλίων ἀνθρώπων. Jelf, § 639. 2. a.

ὁ δὲ Θηραμένης ἀντέκοπτε] "then Theramenes began to oppose." Δέ is placed in the apodosis of the sentence with the principal verb. Cp. *Thuc.* i. 11. 2 ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν, φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι. viii. 70. 1 ὡς δὲ τούτῳ τῷ τρόπῳ... οἱ δὲ τετρακόσιοι ἀπεκλήρωσαν. Jelf, § 770.

πολλά δὴ] "very many things."

§ 16. ἐκποδῶν ποιῆσθαι] "make away with."

ὥσπερ τυραννίδος] Jelf (§ 779. *Obs.* 2) states that the comparative adverb *ὥς* or *ὥσπερ* can stand after comparatives instead of *ἤ*, and compares Plat. *Rep.* 526 C ἃ γε μείζω πόνον παρέχει μανθάνοντι καὶ μελετῶντι, οὐκ ἂν ῥαδίως οὐδὲ πολλὰ ἂν εὐροῖς, ὥς τοῦτο. Ὡσπερ seems equivalent rather to οὕτως ὥσπερ.

§ 17. συνιστάμενοι] "gathering together in factious knots." Cp. Thuc. ii. 21. 2 κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἐριδι ἦσαν.

εἰ μὴ τις] *Tis* seems to be either indefinite (cp. i. 1. 35; Thuc. v. 14. 3 οὐκ ἠθελον σπένδεσθαι οἱ Ἀργεῖοι, εἰ μὴ τις αὐτοῖς τὴν Κυρουρίαν γῆν ἀποδώσει), Fr. "on," or Theramenes may intend it to refer to Critias, and wish to avoid naming him. Cp. Soph. *Aj.* 1138 τοῦτ' εἰς ἀπᾶν τοῦπος ἔρχεται τινί (i.e. for thee). *Supr.* 2. 16 ὅτι τις λέγοι, *tis* evidently refers to the Lacedæmonians: i. 5. 15 εἰ τις βούλοιο ναυμαχεῖν, *tis* means Lysander. For the indefinite use, cp. Virg. *Æn.* vi. 568, 9 *quis quis apud superos, furto latatus inani, Distulit in seram commissam piacula mortem.* *Anab.* i. 4. 12 οὐκ ἔφασαν λέγειν, ἐὰν μὴ τις αὐτοῖς χρήματα διδώ, Cyrus is directly pointed at. Jelf, § 373. 7. *Obs.* 2.

§ 18. Κριτίας καὶ οἱ ἄλλοι τριάκοντα] Cp. note, 4. 6.

οὐχ ἥκιστα] "more than anybody." Cp. Thuc. vii. 44. 6 μέγιστον δὲ καὶ οὐχ ἥκιστα ἐβλαψε καὶ ὁ παιωνισμός. So οὐχ ἦσσαν usually has the positive meaning of "more" in Thucydides: cp. i. 44. 1 οὐχ ἦσσαν τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὕστεραίᾳ μετέγνωσαν...Cp. also *Hell.* vi. 4. 18 οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει. Jelf, § 738. 2. *Obs.* 1.

τοὺς μετέχοντας δὴ τῶν πραγμάτων] So at Athens B.C. 411 five thousand were to "have a share in the government," i.e. have the name of ruling citizens whereas the real power would still be in the hands of the aristocracy: Thuc. viii. 65. 8 οὔτε μετεκτέον τῶν πραγμάτων πλείους ἢ πεντακισχίλους.

§ 19. τρισχιλίους] so. κοινωνοῦς. Γενέσθαι or a similar infinitive may be easily supplied after βουλομένους.

ὥσπερ...ἔχοντα] Ὡσπερ here represents νομίζοντας or an equivalent participle. Cp. Thuc. vi. 24. 3 τοῖς μὲν γὰρ πρεσβυτέροις, ὡς ἡ καταστρεφόμενοις ἐφ' ἃ ἔπλεον, ἡ οὐδὲν ἂν σφαλείσαν μεγάλην δύναμιν. Hd. ix. 42 ὥστε ὑμέων ὅσοι τυγχάνουσι εὖνοοι ὄντες Πέρσῃ, ἡδεσθε τοῦδε εἰνεκα, ὡς περιεσομένους ἡμέας Ἑλλήνων.

Memor. i. 2. 20 ὡς τὴν μὲν τῶν χρηστῶν ὁμίλιαν ἄσκησιν εὖσαν τῆς ἀρετῆς. *ib.* i. 3. 2 ὡς τοὺς θεοὺς κάλλιστα εἰδότες ὅποια ἀγαθὰ ἐστὶ. *ib.* ii. 3. 3 ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. *Synpr.* i. 11 ὥσπερ τοῦτο ἐπιτεταγμένον αὐτοῖς ὑπὸ κρείττονός τινος. Jelf, § 551. 1. f. *Obs.*; § 703.

§ 20. τῶν μὲν τρισχίλιων... ἀλλαχοῦ] So the aristocratical exiles (*Thuc.* iv. 74) having been readmitted into Megara ἐξέτασιν ὅπλων ἐποίησαντο, διαστήσαντες τοὺς λόχους, i.e. in different parts of the town, that the citizens might be more easily overpowered, and deprived of the means of cooperating with each other.

P. 58. κελύσαντες ἐπὶ τὰ ὅπλα] "having ordered them to fetch their arms (*cp.* 3. 54 ἐκέλευσε τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην)." Arnold on *Thuc.* ii. 2. 5 remarks that so inveterate was the practice of piling the spear and shield on every possible occasion that in reviews the ordinary "stand at ease" of a Grecian soldier was to get rid of his long spear and shield; and whenever they were addressed by their general they always left their arms piled, and attended him unarmed (*cp.* *Thuc.* iv. 91 Παγώνδας προσκαλὼν ἐκάστους κατὰ λόχους ὅπως μὴ ἀθρόοι ἐκλίποιεν τὰ ὅπλα. vi. 58. 2 καὶ οἱ μὲν ἀνεχώρησαν (ἀντὶ τῶν ὅπλων) οἰόμενοι τι εἶρῃ αὐτόν). This practice, he says, was on one or two occasions made use of by tyrants to disarm the citizens, their foreign guards being instructed to carry off the spears and shields of the national infantry, while piled in the usual manner, during the time that the citizens in military order were attending unarmed in another quarter to a speech purposely addressed to them by the tyrant, that he might be enabled to effect this object. Cobet thinks the passage corrupt: and certainly it is very difficult to understand the sequence of events in the transaction.

ἐν ᾧ ἐκείνοι ἀπεληλύθεσαν] The variant reading ἀπεληλύθησαν might suggest ἀπελύθησαν "were disbanded (*cp.* *Hell.* vi. 5. 21 τοὺς μὲν Σπαρτιάτας ἀπέλυσεν ὁκαδε)," which would give an easier interpretation to this obscure passage. By ἐκείνοι appear to be meant οἱ τρισχίλιοι. Grote (viii. p. 37) states that "after the review was over, these scattered companies went home to their meal, leaving their arms piled at the various places of muster." 'Απεληλύθεσαν hardly seems to warrant this full interpretation, although such a rendering helps considerably to clear up the meaning of the passage.

τοὺς φρουροὺς] sc. the Lacedæmonian garrison.

παρείλοντο] *Cp.* *Dem.* F. L. 366. *fin.* διψκισμένοι κατὰ κόμας καὶ παρηρημένοι τὰ ὅπλα, where there is a variant reading

περιηρημένοι. Πάντων = "from all:" cp. Eur. I. T. 24, 25 καὶ μ' Ὀδυσσεὺς τέχνηι Μητρὸς παρελόντ' ἐπὶ γάμοις Ἀχιλλέως.

§ 21. ἀποσημῆσθαι] Cp. note, 4. 13.

§ 22. λαμβάνειν] Optative of indefinite frequency. Jelf, § 419. 1. § 831. 3.

§ 23. λυμαινόμενον τὴν πολιτείαν] *Infr.* § 26, we find the dative τῇ καταστάσει after λυμάνεσθαι.

§ 24. πλείονας τοῦ καιροῦ] "plures justo." Cp. *Anab.* iv. 3. 34 προσωτέρω τοῦ καιροῦ προῦντες.

ἀποθνήσκειν] Cp. note, 1. 4.

μεθίστανται] "are being changed."

P. 59. § 25. τοῖς οἷσις ἡμῶν τε καὶ ὑμῶν] Cp. Arist. *Eccles.* 465 ἐκείνῳ δευρὸν τοῖσις ἡλίκοις νῶν. Jelf, § 823. *Obs.* 5. Cp. note, 1. 4. 16.

§ 27. ταῦτα ἐγίγνωσκε] "had been of this opinion," "had held these views." Cp. 1. 5. 8 καὶ αὐτὸς οὐκ ἄλλ' ἐγνοῦκέναι.

§ 28. νῦν δέ] "but as it is." Cp. 4. 16. *Thuc.* i. 122. 3. iv. 126. 1.

αὐτὸς μὲν δρᾶς...ἀρέσκει] Theramenes is grammatically the object, but really the subject of the verbal notion. Cp. *Cyr.* iv. 3 ἐννοηθέντες δὲ οἷα τε πάσχουσιν...ταῦτα ἐνθυμουμένοις ἔδοξεν. vii. 5. 37 ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι...ἔδοξεν αὐτῷ. Jelf, § 707. a. For δρᾶς, cp. note, 1. 32.

οὐκέτ' αὐτῷ...ὅπως] sc. "he shows himself no longer satisfied with what is going on, with the object that..."

P. 60. § 29. αἰθις πιστοὶ γίγνονται] either, "become friends instead of foes," or "return to friendship with them."

ὃν λαμβάνωσι] "the man that they catch," implying that there are such men in the world (as, for instance, Theramenes himself). The supposition, more or less definite, justifies the omission of *ἃν* (following the two best Manuscripts). Jelf, § 831. 4. γ. *Obs.* 1. § 830. 3.

τούτῳ] Cp. note, § 43.

τοῦ λοιποῦ] "in any future case." Cp. *Anab.* v. 7. 34 τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξει. vi. 4. 11 καὶ δόγμα ἐποιήσαντο, ἔάν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιούσθαι. Τὸ λοιπὸν would signify continuity of future time.

§ 30. οὐ καὶνὰ ταῦτα οὗτος ποιεῖ] "these are no new practices of his."

προπετέστατος...έκεινους] Cp. Arist. *Ran.* 538 τὸ δὲ μεταστρέφεται Πρὸς τὸ μαλθακώτερον Δεξιῷ πρὸς ἄνδρος ἐστὶ καὶ φύσει Θηραμένους.

§ 31. κόθορνος ἐπικαλεῖται] "he has the nickname of the Buskin." Cp. *Mem.* i. 4. 2 Ἀριστόδημον τὸν μικρὸν ἐπικαλούμενον. Although the general intention of the explanation which follows of the Buskin is tolerably clear, yet the words as they stand appear to be hardly translatableable. Cobet omits them as spurious. If they are to be retained, the particles μέν and δέ will connect the two clauses without containing any opposition. The κόθορνος appears to have fitted closely round the leg, and to have been laced in front. Possibly therefore ἀπ' ἀμφοτέρων may signify "behind" (backwards), and "before" (forwards). Will Theocr. xiv. 66 help us with the variant reading ἐπ' ἀμφοτέρων? The usual meaning of ἀποβλέπειν is to "look at as a model, pattern, authority, &c."

εἰς πράγματα] "into action." To connect the expression with πράγματα παρέχειν appears to weaken, if not destroy, the force of ἦν τι ἀντικείμενον.

εἰ δὲ μή] "otherwise."

§ 32. δῆπου] "it is true," "we all know," of a recognized fact. Lat. "*scilicet*," "*nimirum*." Cp. *Anab.* v. 7. 6 ἴστε δῆπου ὅθεν Ἥλιος ἀνίσχει καὶ ὅπου δύεται. The word often conveys with it a notion of irony (§ 34).

πᾶσαι μεταβολαί] Cobet reads πᾶσαι αἱ μεταβολαί. Tr. "there are no changes of constitutions which do not bring bloodshed."

P. 61. καταδύντας] Cp. note, i. 6. 35.

§ 34. ἀπολόμενος] sc. by his death. Cp. *Hor. Od.* ii. 4. 10 *et ademptus Hector Tradidit fessis leviora tolli Pergama Graiis.*

τῶν ἑξω] "the exiles."

§ 35. προσταχθέν] accusative absolute.

P. 62. οὐδὲ...μή τι] "not even...much less."

§ 36. παρανομηκέναι] "acted illegally." Παρανομικέναι, παρανομηκέναι, παρακηκοέναι have all been suggested instead of this obscure expression.

§ 39. Λέοντος τοῦ Σαλαμῖνου] Socrates tells us (*Plat. Apol.* 32 C) that he was sent with four others to Salamis to fetch Leon, who had gone into exile there in order to escape the violence of the Thirty: ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα

αὐ μεταπεμφάμενοι με πέμπτον αὐτὸν εἰς τὴν θόλον (rotunda) προσέταξαν ἀγαγεῖν ἐκ Σαλαμῖνος Λέοντα τὸν Σαλαμῖνιον ὃν ἀποθάνοι· οἷα δὴ καὶ ἄλλοις ἐκείνοι πολλοὶς πολλὰ προσέταττον, βουλόμενοι ὥς πλείστους ἀναπλῆσαι αἰτιῶν.

Νικηράτου τοῦ Νικίου] This was the Nicias who had been butchered with Demosthenes by the decree of the Syracusans in spite of Gylippus' wish to save them: Thuc. vii. 86 Νικίας δὲ καὶ Δημοσθένην ἄκοντος τοῦ Γυλίππου ἀπέσφαξαν.

P. 63. § 40. ἀλλὰ μὲν] "then further," "nay more."

Ἀντιφῶντος] not the son of Sophilus, mentioned Thuc. viii. 68. 1, but son of Lysonides.

§ 41. ἐξῆν γὰρ αὐτοῖς] "In expressions of necessity, duty, propriety, possibility, liberty, inclination, &c. *an* is commonly omitted, as it accorded with the genius of the Greeks as well as Latins (cp. *decebat, æquum erat*, &c.) to represent that which was necessary or viewed as such &c., as unconditionally true, it being kept out of sight, that it sometimes did not happen, or only partially." Jelf, § 858. 3. Cp. *Anab.* vii. 7. 40 ἀσυχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπερᾶσθαι. Hence instead of *ei* τούτου γ' ἐδέοντο, Xenophon writes *ei* τούτου γε δέοντο, although the Lacedæmonians did not wish to starve out the Athenians. Cobet alters the Manuscript reading to *ei* τούτου γ' ἐδέοντο.

§ 42. τὸ ἀντίπαλον] "the opposition."

§ 43. οὗτοι] "such men as these." Οἷτος often approaches the sense of τοιοῦτος. Cp. Thuc. v. 91 οὐ γὰρ οἱ ἄρχοντες ἄλλων, ὥσπερ καὶ Λακεδαιμόνιοι, οὗτοι δεινοὶ τοῖς νικηθείσιν. Dem. F. L. 345 ταύτην τὴν εἰρήνην (such a peace as this) οὐδέποτε ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει, εἰρήνην μέντοι φημι δεῖν ποιέσθαι. Cp. *supr.* § 29.

P. 64. § 45. ἃ δ' αὖ εἶπεν κ.τ.λ.] The relative is here explained by the sentence, which repeats as it were, but in a more definite way that to which the relative refers: cp. *Hier.* vi. 12 δ' ἐξηλώσας ἡμᾶς, ὡς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειρούμεθα, οὐδὲ ταῦθ' οὕτως ἔχει. Thuc. v. 6. 3 ὅπερ προσεδέχετο ποιήσειεν αὐτὸν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, τῇ παρούσῃ στρατιᾷ ἀναβήσεσθαι. Eur. *Orest.* 564, 5 ἐφ' οἷς δ' ἀπειλεῖς, ὡς περὶ θῆναι με χρὴ, Ἄκουσον. Cic. *Off.* iii. 31 *quod cum audivisset adolescens filius, negotium exhiberi patri, accurrisse Romam dicitur.* Cp. also Thuc. iv. 125. 1. vii. 80. 3. Jelf, § 835. 2.

§ 46. ἐκαῖνοι] sc. the Four Hundred.

ἔρμα] Cp. Thuc. viii. 90. 3 ψοκοδόμουν δὲ ἔτι προθυμότερον τὸ

ἐν τῇ Ἡετιονίᾳ τείχος...χρὴλὴ γάρ ἐστι τοῦ Πειραιῶς ἡ Ἡετιονία, καὶ παρ' αὐτὴν εὐθὺς ὁ ἔσπλους ἐστίν.

τοὺς ἑταίρους] "partisans." Ἑταιρία at Athens denoted a political club or union for party purposes. Cp. 4. 21. "These societies were formed between persons of the same age, and especially of the richer classes, who had more leisure to pass their time in each other's company (συνημερεῖν, or συνδιᾶν, ὅπερ ἡ ἑταιρικὴ δοκεῖ ἔχειν. Arist. Nic. Eth. viii. 5. 3). The tie thus formed was binding both in peace and war: the members of one of these brotherhoods fought by each other's side in battle; and we hear of Cimon's ἑταῖροι to the number of 100, fighting round his armour, and dying where they stood, in order to vindicate his and their loyalty to their country, which had been impeached on account of their political opinions (Plutarch, Cim. 17). But in spite of this instance of heroic patriotism, the loyalty of the ἑταιρίαι to a democratic constitution was generally more than questionable. The members were closely attached to one another, and imbibed a strong aristocratical antipathy to the commons. And like all political clubs or unions, whether aristocratical or popular, they were little scrupulous as to the means by which their objects were to be effected: assassination being practised frequently by them, as by the patricians at Rome in their early contests with the plebs, and by the nobility of Florence in the middle ages." Arnold on Thuc. viii. 54. 4.

§ 47. ἀποκαλεῖ] "calls contemptuously," "calls by way of abuse." Cp. Demosth. F. L. p. 417 λογογράφους τοίνυν καὶ σοφιστὰς ἀποκαλῶν τοὺς ἄλλους καὶ ὑβρίζειν πειρωμένους. p. 488 βάρβαρον τε γὰρ πολλάκις καὶ ἀλάστορα τὸν Φίλιππον ἀποκαλῶν ἐδημηγόρει.

τί ποτε καὶ καλέσαι χρή] Cp. τί δὲ καὶ δεδιώτες, i. 7. 26. Αναβ. i. 8. 16 ἤρετο δ' τι καὶ εἴη τὸ σύνθημα. v. 8. 2 λέξαντα ποῦ καὶ ἐπλήρη. Arist. Eccles. 1014 λέγ' αὐτὸ τί ποτε κάστι.

μισοχρηστότατος] "greatest hater of the good," with a play on αἱ χρηστοί ("those of good family").

P. 65. § 48. δραχμῆς μετέχοιεν] so. are in receipt of a senator's salary. For the optative with πρὶν after οἰομένοις, cp. Thuc. iv. 117. 1 νομίσαντες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασίδαν σφῶν προσαποστήσαι οὐδὲν πρὶν παρασκευάσαιεντο καθ' ἡσυχίαν. Soph. Phil. 551, 2 ἐδοξέ μοι μὴ σίγα, πρὶν φράσαιμι σοι, τὸν πλοῦν ποιέσθαι. CEd. R. 505 ἀλλ' οὐποτ' ἐγώγ' ἂν, πρὶν ἰδοίμ' ὀρθὸν ἔπος, Μεμφομένων ἂν καταφαίην. Hom. Il. xxi. 580 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιτ' Ἀχιλλῆος. Jelf, § 848. 5. β.

καὶ μεθ' ἱππῶν καὶ μετ' ἀσπίδων] Theramenes means to say that, condemning both extreme democracy and oligarchy, he

esteems that form of government the best where the leading men would be able to render service in person on horseback and on foot.

§ 49. ἀποστερεῖν] "defraud." Cp. 4. 13.

§ 50. τοῦτο οὐ βιωτὸν ἡγησάμενος] "thinking this utterly unendurable." Cp. *Hell.* iv. 4. 6 ἐγένοντό τινες αὐτῶν οἱ ἐνόμισαν οὕτω μὲν ἀβιωτὸν εἶναι.

τοῖς δρυφάκτοις] "bar," "cancelli."

§ 51. οἶον δέ] "competent."

ὅς ἄν... μὴ ἐπιτρέπῃ] so. μὴ ἐπιτρέπειν. Cp. *Thuc.* ii. 44. 2 τὸ δ' εὐτυχές, οἱ ἄν τῆς εὐπρεπεστάτης λαχύσω. 62. 4 καταφρόνησις ὅς ἄν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχων. Jelf, § 829. 2.

P. 66. θανατοῦμεν] "condemn to death." Cp. *Anab.* ii. 6. 4 (where Clearchus is condemned to death in his absence) ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. The word also means "put to death."

§ 52. ἐπὶ τὴν Ἑστίαν] Cp. *Æschin.* 34. 10 τὴν Ἑστίαν ἐπώμοσε τὴν βουλαιᾶν (the altar and statue of Vesta placed in the senate-house).

ἐπὶ Κριτία εἶναι] "*penes Critiam esse.*" Cp. *Anab.* i. 1. 4 βουλευέται ὅπως μήποτε ἐτι ἔσται ἐπὶ τῷ ἀδελφῷ. *Hell.* vii. 4. 34 ὅπως μὴ αὐτοὶ ἐπ' ἐκείνους, ἀλλ' ἐκείνοι ἐπὶ σφίσιν εἶεν. Jelf, § 634. 3. k.

§ 53. καὶ ταῦτα γινώσκοντες] "and that too knowing as you do." Jelf, § 697. d.

§ 54. οὗ δέ? Cobet reads οἱ: the Manuscripts οὗ. Shilleto on *Thuc.* i. 134. 6, where we should expect οἷερ for οὗερ, states that there are certainly passages in Greek which show that the distinction of "where" and "whither" is not always maintained (cp. i. 1. 23; ii. 4. 6)... "The conceptions of *going into* and *being in* are so nearly coincident, that we do not marvel at *στήσαι παρὰ τινα* as well as *παρὰ τινι, ἐς τινα τόπον* as well as *ἐν τινι τόπῳ.*" Cp. *Thuc.* ii. 86. 1 οὗερ (οἷερ) ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσβεβηθήκει. Xenophon himself gives us, *Anab.* ii. 1. 6, προῦντες οὗ ἡ μάχη ἐγένετο. ii. 4. 19 ἔχομεν ἄν ὅπου φνγόντες ἡμεῖς σωθώμεν. vi. 3. 23 ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν ὀχεσθαι ὅπου δέ, οὐκ εἰδέναι. Compare our use of "where" for "whither," as in "where are you going?" Cp. also *Soph. Trach.* 40, 1 κείνος δ' ὅπου Βέβηκεν οὐδέλς οἶδε. *Hell.* vii. 1. 25 ὅπου δὲ βουληθεῖεν ἐξελεῖν. So in Latin, "ubi." Jelf, § 646. 6. a.

τὰ ἐκ τούτων πράττετε] i. e. give him the draught of hemlock.

P. 67. § 55. οὐκ ἀγνοοῦντες] so. ἡ βουλὴ (a noun of multitude). Cp. i. 4. 13 ὁ ὄχλος...θαυμάζοντες. *Anab.* ii. 1. 6 τὸ δὲ στρατεύμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς καὶ ὄνους.

§ 56. οἰμώζοιτο] "would rue it." Cp. *Hdt.* iv. 127 ἀπὲρ τοῦ ὅτι δεσπότης ἐφησας εἶναι ἐμὸς, κλαίειν λέγω. *Horace Sat.* i. 10. 91 *discipularum inter jubeo plorare cathedras.*

ἀποκοτταβίσαντα] "having jerked out the last drops." Cp. *Cic. Tusc.* i. 40 *reliquum sic e poculo ejecit ut id resonaret; quo sonitu reddito, arridens propino inquit hoc pulchro Critiæ.* The game of κότταβος; evidently served as a kind of love-oracle. Originally the player spurted from his mouth the wine or water which descended upon the πλάστιγγες or metal scales: it is stated that at a later date the wine was not taken into the mouth but jerked out of a cup.

ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα] "these matters are not sayings worthy of mention." Cp. *Anab.* i. 4. 4 ἦσαν δὲ ταῦτα δύο τεύχη.

τοῖ θανάτου παρεστηκός] *Cicero*, "quum jam præcordiis conceptam mortem contineret."

τὸ φρόνιμον] *Cicero*, "hanc animi maximi æquitatem."

τὸ παιγνιώδες] "sense of humour," "pleasantry." *Cic. Tusc.* i. 40 *ludit vir egregius extremo spiritu.*

c. iv. § 1. Θηραμένης] *Cicero* thought very highly of Theramenes: *Tusc. D.* i. 40 *quam me delectat Theramenes! quam elato animo est!* He ranks him with Themistocles and Pericles: *de Orat.* iii. 16. 59 *qui propter ancipitem faciendi dicendique sapientiam flourerent ut Themistocles ut Pericles ut Theramenes.*

ἄστυ] "the upper town." Cp. note, i. 4. 13.

ἦγον] "proceeded to expel, or, bring to trial."

τῶν χωρίων] "farms," "estates."

§ 2. Φυλὴν] termed by *Corn. Nep. (Thrasymb.* ii. 1) "*castellum in Attica munitissimum.*" *Aristophanes (Plut.* 1146) makes an amusing allusion to this occupation of Phyle: *μὴ μηχανικὰ κήρης εἰ σὺ Φυλὴν κατέλαβες (infr. § 43).*

P. 68. § 4. τὰς ἐσχατίας] the Bœotian frontiers.

πεντεκαίδεκα στάδια] nearly two miles.

λασίῳ] "rough (with bush, &c.)," opposed to μαλακός. Cp. *Hell.* iv. 2. 19 *τέως μὲν οὖν οἱ Λακεδαιμόνιοι οὐκ ἡσθάνοντο προσ-
ιόντων τῶν πολεμίων· καὶ γὰρ ἦν λάσιον τὸ χωρίον.*

§ 5. *θέμενος τὰ δπλα*] "having grounded arms," i. e. having piled spear and shield.

§ 6. *πρὸς ἡμέραν ἐγγινετο*] "it was drawing towards day-break." Cp. *Anab.* iv. 5. 21 *ἐπεὶ δὲ πρὸς ἡμέραν ἦν.* Jelf, § 638. 3. 2. a. Cp., for a similar surprise of the Lacedæmonians by the Thebans, *Hell.* vii. 1. 16 *ἐπιπίπτουσι τοῖς Λακεδαιμονίοις καὶ τοῖς Πελληνεῦσιν ἠνίκα αἱ μὲν νυκτερινὰ φυλακὰ καὶ ἤδη ἔληγον, ἐκ δὲ τῶν στιβάδων ἀνίσταντο οἱ εἰς ἐκάστον.*

ἀνίσταντο] sc. οἱ τριάκοντα.

ἀπὸ τῶν δπλων] "from the camp." Cp. *Thuc.* i. 3. 2 *ὅσα μὴ προΐοντες πολὺ ἐκ τῶν δπλων* (the place where the spears and shields were piled).

οἱ περὶ Θρασύβουλον] "Thrasylbulus and his men." Thrasylbulus is included in the expression, as *supr.* 3. 18 Critias makes up one of the Thirty in the expression *Κριτίας καὶ οἱ ἄλλοι τριάκοντα* (*infra.* § 8).

ἐπικαλούμενον] "surnamed." Cp. note, 3. 31.

§ 7. *ἀνέλονται*] "had taken up." Cp. note, i. 7. 4.

P. 69. § 8. *ἐν τοῖς ἱππέσιν*] These words, if not corrupt must be equivalent to *τῶν ἱππέων* (sc. *τῶν Ἐλευσινίων*).

προσδεήσονται] "would want in addition." Cp. note, 4. 22.

τὸν δ' ἀπογραφάμενον αἶε] Cp. note, 1. 4.

ἀναγαγόντα] sc. from the sea into the city. Cp. i. 8. 3.

§ 9. *τὸ Ὀιδεῖον*] "An Odeum or music-hall resembled a theatre in its semi-circular form, but differed from it in being usually roofed for the sake of sound. Athens had three such buildings: (1) the Odeum of Pericles which is probably the one meant here; built about 440 B.C. at the S. E. corner of the acropolis. It had a pointed roof, said to be in imitation of the tent of Xerxes; in the interior 'many seats and columns' (*Plut. Per.* 18). (2) The Odeum near the fountain Callirhoe by the Ilissus; older, according to Hesychius, than the theatre of Dionysus, i. e. than 500 B.C. On one occasion 3000 hoplites were called together in it: *Xen. Hell.* ii. 4. 9. (3) The Odeum built about 150 A.D. at the south-west corner of the acropolis by Herodes Atticus, and called after his wife, the 'Odeum of Regilla.' It was the largest in Greece, the interior diameter being about 240 feet (*Paus.* vii. 20. 3)." Jebb, *Theophr.* p. 236.

καὶ τοὺς ἄλλους ἱππέας] "and the cavalry besides." Cp. *Διαβ.* i. 5. 5 οὐ γὰρ ἦν χώρος οὐδὲ ἄλλο οὐδὲν δένδρον. 7. 11 ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς. So in Latin, "*alius*."

φανερὰν φέρειν τὴν ψήφον] Similarly the aristocratical exiles at Megara on returning to their native city held a review in different parts of the town, and compelled the democrats to vote openly upon the lives of those whom they knew to be most ill-affected towards them (*Thuc.* iv. 74. 4). Cp. *Lys. c. Agorat.* 467 οἱ μὲν γὰρ τριάκοντα ἐκάθητο ἐπὶ τῶν βάθρων· δύο δὲ τράπεζαι ἐν τῷ πρόσθεν τῶν τριάκοντα ἐκείσθην· τὴν δὲ ψήφον οὐκ εἰς καθίσκους, ἀλλὰ φανεράν ἐπὶ τὰς τραπέζας ταύτας ἔδει τίθεσθαι· τὴν μὲν καθαιρούσαν, ἐπὶ τὴν ὑστέραν, τὴν δὲ σώζουσαν, ἐπὶ τὴν προτέραν.

P. 70. § 11. *ἔτι μὲν*] "for some time." Cp. *τέως μὲν*, i. 4. 6.

ὁ κύκλος] the circuit of the walls of the Piræus. Cp. *Thuc.* ii. 18. 7 τοῦ τε γὰρ Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ ἁστέος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ τεσσαράκοντα.

τὴν Ἰπποδόμιον ἀγοράν] called after an architect in the time of Pericles, who laid out the Piræus.

τὸ Βενδίδειον] the temple of Bendis, a Thracian divinity, identified with the Athenian Artemis. *Livy*, xxxviii. 41 *Romanorum primum agmen extra saltum circa templum Bendidum loco aperto castra posuit.*

ἐπὶ πεντήκοντα ἀσπίδων] "fifty deep." Cp. *ἐπὶ μῆς*, i. 6. 29. The Thebans also formed their column at Leuctra fifty deep: *Hell.* vi. 4. 12 οἱ δὲ Θηβαῖοι οὐκ ἔλαττον ἢ ἐπὶ πεντήκοντα ἀσπίδων συνεστραμμένοι ἦσαν. The ordinary depth of the Macedonian phalanx was sixteen. Cp. *Thuc.* iv. 93. 4 ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ ἑκοσι Θηβαῖοι ἐτάξαντο.

§ 12. *ἐπὶ δὲ τούτοις*] "behind these." Cp. *ἐπὶ πᾶσι*, i. 1. 34.

αὐτόθεν] Cp. 2. 18. So, they had additional reinforcements from the inhabitants of the place. Cp. *Thuc.* v. 52. 2 καὶ τῶν αὐτόθεν ξυμμάχων παραλαβών. vi. 71. 2. vii. 71. 1.

§ 13. *ἡμέραν πρίν*] "four days ago." Cp. *Cyr.* vi. 3. 11 καὶ χθὲς δὲ καὶ τρίτην ἡμέραν (day before yesterday) τὸ αὐτὸ ἐπραττον.

οἷτοι δὲ] "*illí vero*," "*illí ipsi*."

ἀπεστέρουν] "defrauded." Cp. 3. 49.

τοὺς φιλάτους τῶν ἡμετέρων] "those nearest and dearest to us." The Tragedians, and sometimes Plato, would have said τὰ φίλατα.

ἀπεσημαίνοντο] Ἀποσημαίνεισθαι has the meaning of "confiscate (mark out for public sale)," *proscriptione publicare*, § 21. Here it probably means "marked out for death," "marked out so as to get rid of." The expression however is not quite clear. Cp. ἐπισημαίνεισθαι, "mark with approbation."

οὐ] Cobet reads οὐ. Cp. note, § 54.

P. 71. § 14. οὐχ ὅπως] "not only not." Cp. *Anab.* vii. 7. 8 καὶ οὐχ ὅπως δῶρα δοῦν καὶ εἰ ποιήσας ἀνθ' ὧν εὖ ἐπαθες ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδὲ καταυλισθῆναι, ὅσον δύνασαι, ἐπιτρέψεις. *Hell.* v. 4. 34 ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαντο ἀλλὰ καὶ ἐπαινήσειαν τὸν Σφοδρίαν. Jelf, § 762. 3.

§ 15. κατατρώσμεν] "wound mortally." Κατὰ here strengthens the notion of the simple verb, as in κατακόπτειν, κατακτείνειν, καταφαγεῖν, καταδακρύνειν.

§ 16. νῦν δέ] Cp. note, § 28.

ὦν γε] "quippe quoniam."

§ 17. συνίσταται ὦν] Cp. note, § 12.

ἐπίδωσι] "live to see." Cp. *Thuc.* vii. 77. 7 τευξόμενοι ὦν ἐπιθυμεῖτε που ἐπιδεῖν. *Soph. Trach.* 1086 τὰν δὲ ἐπίδοιμι πεσοῦσαν. *Arist. Ach.* 1156 ὃν ἐτ' ἐπίδοιμι τευθίδος δεόμενον. *Xen. Cyr.* viii. 7. 7 τοὺς φίλους ἐπείδον δι' ἐμοῦ εὐδαιμονας γενομένους. *Anab.* vii. 1. 80 ἐγὼ μὲν τοίνυν εὐχομαι, πρὶν ταῦτα ἐπιδεῖν ὑφ' ὧν γενόμενα, μυρία ἐμεγα κατὰ γῆς ὀργυῖας γενέσθαι. *Tac. Agric.* 45 non vidit Agricola obsessam curiam. The word is also used especially of looking upon evils. Cp. *Plat. Gorg.* 473 C. *Hom. Il.* xxi. 61, 2.

μημειον ... τεύζεται] For the position of οὕτω (referring to καλοῦ), cp. *Sympr.* 4. 40 οὐδὲν οὕτως ὁρῶ φαῦλον ἔργον ὅποιον οὐκ ἀρκούσαν ἂν τροφήν ἐμοὶ παρέχοι. *Hdt.* vii. 46 ἐν γὰρ οὕτως βραχεῖ βίῳ οὐδεὶς οὕτω ἀνθρώπος ὧν εὐδαιμων πέφυκε. Possibly οὕτω qualifies both πλούσιος and καλοῦ.

τὸν Ἐνυάλιον] Ἐνυάλιος (from Ἐνώ, "Bellona") appears in Homer sometimes as an epithet of the War-god, sometimes as his name. In later authors he becomes a distinct deity: *Arist. Pac.* 457 Ἄρει δὲ μὴ; ... μῆδ' Ἐνυαλίῳ γε; cp. *Anab.* i. 8. 18 καὶ ἅμα ἐφθέγγαντο πάντες οἷον περ τῷ Ἐνυαλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.

§ 18. καὶ γὰρ] “*etenim*.”

P. 72. § 19. ἀποθήσκει] Historic present. Jelf, § 895. 2.
ἐνίκων καὶ κατεδίωξαν] Cp. note, i. 2. 1.

τοὺς δὲ χιτῶνας κ.τ.λ.] Cp. Corn. Nep. (*Thrasymb.* 2) *neminem jacentem veste spoliavit; nihil attigit, nisi arma, quorum indigebat, et quæ ad victum pertinebant.*

§ 20. Κλεόκριτος] derided by Aristophanes: *Av.* 877 δέσποινα Κυβέλη, στρουθε, μήτηρ Κλεοκρίτου.

εὐφώνος] Cp. Arist. *Eccles.* 713 λαβοῦσα κηρύκαιναν εὐφώνων τῶα.

συμφοιτηταί] “school-fellows.” Cp. Arist. *Nub.* 916 διὰ σὲ δὲ φοιτῶν οὐδεὶς ἐθέλει τῶν μειρακίων. Dem. *de Cor.* 815. 7 ἐδίδασκες γράμματα, ἐγὼ δ’ ἐφοίτων.

§ 21. ἐταιρίας] Cp. note, 3. 46: *Hell.* v. 2. 25 ἀρχηγὸς ἐκότερος τῶν ἐταιριῶν.

P. 73. § 22. κατεδακρύσαμεν] “wept bitterly for.” Cp. note, 4. 15.

προσακούειν] “hearing also (as well as having been witnesses of the battle).” Cp. *Hell.* iii. 4. 1 καὶ ἰδὼν...προσακούσας δὲ καὶ τοῦτο.

§ 23. τοῖς ἐν Πειραιεῖ] Cp. note, i. 4. 13.

§ 24. ἐξεκάθενδον] “slept out of their quarters.” Cp. Cic. *Div.* i. 50. 112 *moniti Lacedæmonii ut urbem et tecta linguerent armatique in agro excurrerent.*

P. 74. ἀφ’ ἐσπέρας] “at eventide (directly evening had set in).” Cp. *ἔωθεν*. Jelf, 620. 2. d.

§ 25. ὅπλα] “shields.” Cp. Thuc. vii. 45. 2 ὅπλα μέντοι ἐτι πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη· οἱ γὰρ κατὰ τῶν κρημνῶν βιασθέντες ὀλλεσθαι ψιλοὶ ἀνευ τῶν ἀσπίδων, οἱ μὲν ἀπώλοντο, οἱ δ’ ἐσώθησαν.

ἐλευκύντο] “were whitening them over (with chalk).” *Hell.* vii. 5. 20, we find ἐλευκύντο τὰ κράνη, “began to polish their helmets.” The Carians are spoken of as λευκάσπιδες, iii. 2. 15. In the Tragedians the Argives only are λευκάσπιδες: cp. Eur. *Phoen.* 1099 λεύκασπις εἰσορώμεν Ἀργείων στρατόν. Soph. *Antig.* 106 τὸν λεύκασπις Ἀργόθεν ἐκ φῶτα βάντα πανσαγία. Æsch. *Theb.* 90 λευκοπρεπὴς λεῶς δρυται ἐπὶ πόλιν. Hom. *Il.* xii. 294 Δηϊόφοβον δ’ ἐκάλει λευκάσπιδα μακρὸν αὔσας. Virg. *Æn.* ix. 548 *parmaque inglorius alba*. The term λεύκωμα is ap-

plied to tablets of larch whitened over with chalk or white plaster for ornamental panels.

γενέσθαι] "had gone by." Cp. note, i. 4. 7.

ὁπώραν] Cp. note, i. 1.

§ 26. τῶν Αἰξωνέων] members of one of the Attic demes. The Manuscripts read ἐξω νέων.

§ 27. ἀνταπέκτειναν] "killed in retaliation."

τῶν ἱππέων] Cp. note, 3. 14.

εἰ δὲ καὶ...δς] a confusion between two constructions. Cp. *Anab.* vi. 4. 18 ὡς γὰρ ἐγώ, ἀπὸ τοῦ αὐτομάτου χθὲς ἤκοτος πλοίου, ἤκουσά τιος ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἄρμοστής μέλλει ἤξειν πλοῖα ἔχων καὶ τριήρεις.

τοῦτο] referring to what follows. Cp. 3. 56.

ζεύγη] "teams."

ἀμαξιαλοὺς λίθους] "stones large enough to fill a waggon." Cp. *Eur. Phæn.* 1157 λαὸν ἐμβαλὼν κάρα Ἀμαξοπληθῆ. *Anab.* iv. 2. 3.

P. 75. § 28. ἑκατὸν τάλαντα] Demosthenes tells us (*c. Lept.* 460) that the money borrowed on this occasion was on the restoration of order refunded to the Lacedæmonians by general payment: φασὶ τὸν δῆμον ἐλέσθαι συνεισπνεγκεῖν αὐτὸν καὶ μετασχεῖν τῆς δαπάνης, ὥστε μὴ λῦσαι τῶν ὠμολογημένων μηδὲν.

αὐτοῖς] sc. τοῖς ἐξ ἄστειος.

ἄρμοστήν] Xenophon also uses the form ἄρμοστήρ: *Hell.* iv. 8. 39 καὶ τῶν Λακεδαιμονίων δὲ τῶν συνεληλυθότων ἐκ τῶν πόλεων ἄρμοστήρων ὡς δώδεκα μαχόμενοι σὺναπέθανον.

§ 29. τῷ Λυσάνδρῳ] almost equivalent to "this Lysander." *Supr.* § 28, we have simply Λύσανδρος, as being the first mention of the name. Jelf, § 450. 1.

οὕτω δὲ προχωροῦντων] Cp. *Thuc.* i. 109. 3 ὡς δὲ αὐτῷ οὐ προὐχώρει (sc. τὰ πράγματα). Cp. note, 2. 16.

φρουράν] Cp. the concrete use of φυλακή for φυλάκες. This word is applied specially to the Spartan soldiery: *Hell.* iii. 2. 23 φρουράν ἐφῆναν οἱ ἔφοροι. vi. 4. 17 φρουράν μὲν ἔφαινον οἱ ἔφοροι ταῖν ὑπολοίπων μόραιν μέχρι τῶν τετταράκοντα ἀφ' ἧβης.

§ 30. ἔπραττον δὲ ταῦτα] "and they took up this attitude."

ἐν τῷ Ἀλιπέδῳ καλουμένῳ] sc. the low-lying region between the Piræus and Mount Hymettus.

P. 76. § 31. ἀπιέναι ἐπὶ τὰ ἑαυτῶν] "go to their respective homes." Cp. § 38.

ὅσον ἀπὸ βοῆς ἔνεκεν] "as far as noise went." Cp. Thuc. viii. 92. 9 ὁ μὲν Θηραμένης ἔλθων ἐς τὸν Πειραιᾶ ὅσον καὶ ἀπὸ βοῆς ἔνεκα ὠργίζετο τοῖς ὀπλίταις, where Arnold says that one or other of these two prepositions is superfluous. Jelf, § 621. 3. 1. *Ods.* 3.

ἀπὸ τῆς προσβολῆς] 'Απὸ is here used as indicating a less direct agency than ὑπὸ, and combining the senses of "result" and "means." There seems no necessity for an alteration of reading. Thucydides gives us a good instance (amongst others), vii. 29. 1: καὶ τοὺς πολεμίους, ἣν τι δύνηται, ἀπ' αὐτῶν βλάβηαι. Cp. *id.* i. 17. 1 ἐπράχθη τε οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον. Jelf, § 620. 3. d.

τὸν κωφὸν λιμένα] "the mute harbour," of Munychia as opposed to the noisy Piræus. These words have been proposed as an emendation for τὸν Κολοφωνίων λιμένα, Thuc. v. 2. 2, where, as Arnold says, there is no information to explain why one of the harbours of the Toronæans should have been named from the Colophonians. Cp. the "Smugglers' harbour," τὸν φώρων λιμένα, a little westward of the Piræus.

§ 32. τὰ δέκα ἄφ' ἡβης] "those who had passed the age of maturity ten years," i.e. those who were 28 years old. The age of ἡβη at Sparta was 18 years, at Athens 14 or 16. For the expression, cp. *Hell.* iii. 4. 23; vi. 4. 17.

Πειραιοί] Locative case.

§ 33. ἀποθνήσκει] Cp. 4. 19.

πολεμάρχῳ] There were six polemarchs in Sparta, one at the head of each mora; they were next in military rank to the king: cp. Thuc. v. 66. 3 βασιλέως γὰρ ἀγοντος ὑπ' ἐκείνου πάντα ἀρχεται, καὶ τοῖς μὲν πολεμάρχοις αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχαγοῖς, ἐκείνοι δὲ τοῖς πεντηκοντήρσιν, αὐτίς δ' οὗτοι τοῖς ἐνωμοτάρχοις καὶ οὗτοι τῇ ἐνωμοτίᾳ.

ἐν Κεραμεικῷ] Those who had fallen in battle were buried in the outer Ceramicus on the road leading to the Academy. Cp. Thuc. ii. 34. 6 τιθέασιν οὖν ἐς τὸ δημόσιον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ δεῖ ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλὴν γε τοὺς ἐν Μαραθῶνι. Cp. also Arist. *An.* 395, sqq. ὁ Κεραμεικὸς δέξεται νῶ, Δημόθεν γὰρ ἵνα ταφῶμεν, Φήσομεν πρὸς τοὺς στρατηγούς Μαχομένῳ τοῖς πολεμοῖσιν Ἀποθανεῖν ἐν Ὀρεαῖς. Dem. *de Cor.* 297 (208) τοὺς ἐν τοῖς δημοσίοις μνημασὶν κεκλιμένους ἀγαθοὺς ἀνδρας. Cic. *de Leg.* ii. 26 *amplitudines sepulchrorum quas in Ceramicò videmus.*

P. 77. § 84. εἰς χεῖρας] Cp. Thuc. v. 72. 4 οὐδὲ ἐς χεῖρας τοὺς πολλοὺς ὑπομείναντας. Herodotus expresses hand-to-hand

conflict by ἐς χειρῶν νόμον ἀπείκεσθαι, ἐν χειρῶν νόμῳ ἀπόλλυσθαι (ix. 48; viii. 89).

§ 85. σφᾶς] the Spartan officers.

§ 86. ὥσπερ γὰρ...συστρατεύεσθαι] Besides the ephors, the king would be closely accompanied by the polemarchs: cp. *Rep. Lac.* xiii. 1 συσκηνοῦσι δὲ αὐτῷ οἱ πολέμαρχοι, ὥπως αἱ συνόντες μᾶλλον καὶ κοινοβουλῶσι, ἢν τι δεῶνται: and by three of the peers, *ib.* xiii. 1 συσκηνοῦσι δὲ καὶ ἄλλοι τρεῖς ἄνδρες τῶν ὁμοίων· οὗτοι τοῖς ἐπιμελοῦνται πάντων τῶν ἐπιτηδείων, ὥς μηδεμίᾳ ἀσχολίᾳ ἢ αὐτοῖς τῶν πολεμικῶν ἐπιμελεῖσθαι. He would also have a body-guard of one hundred picked warriors. Cp. *Hdt.* vi. 57, and Arnold on *Thuc.* v. 60. 1 τῶν ἐν τέλει ξυστρατευομένων.

§ 87. οἱ ἀπὸ τοῦ κοινοῦ] so. οἱ δέκα.

λέγοντας] Cp. *Hell.* iii. 5. 7 πρέσβεις ἐπεψάν 'Αθήναζε λέγοντας τάδε. 4. 25 ὁ Τιθραϊστὴς πέμπει πρὸς τὸν 'Αγησίδαον πρέσβεις λέγοντας. *Anab.* iv. 5. 8 διέπεμπε διδόντας. *Thuc.* vii. 25. 9 ἐπεψάν δὲ καὶ ἐς τὰς πόλεις πρέσβεις ἀγγέλλοντας. Cobet reads λέγοντες. So ἀπαγγέλλουσα, 1. 29, is the reading of all the best Manuscripts. Although the action is incomplete, yet it is conceived of as having already commenced, and is therefore expressed by the present. Jelf, § 398. 2. Cp. *Soph. Aj.* 826, 7 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν Τεύκρῳ φέροντα.

P. 78. § 88. οἱ ἐκκλητοὶ] Cp. *Eur. Or.* 612 ἐκκλητον 'Αργεῖον δῆλον. The assembly of the ἐκκλητοὶ seems to have been the same as the so-called lesser assembly (*Hell.* iii. 3. 8 τὴν μικρὰν καλουμένην ἐκκλησίαν).

ἀρξάντων] "who had had rule."

§ 89. διήκε] "disbanded." We find ἀφῆκε, v. 3. 25: διαφῆκε, iii. 2. 24; iv. 4. 18.

§ 41. παρελύθητε] "were disabled, overthrown." The proposed emendation περιγλύθητε, "were harassed," seems preferable to Dindorf's substitute for the corrupt Manuscript reading περιελήλυθεν. Cp. *Arist. Eq.* 290 περιελῶ σ' ἀλαφροῖς. 887 οἷσις πιθηκισμοῖς με περιελάνεις. *Hdt.* i. 60 περιελανόμενος τῇ στάσει. *Demosth.* 1049. 10 περιελαθέντα ὑπὸ τούτου.

ὥσπερ τοὺς δάκνοντας κύνας κ.τ.λ.] probably a verbal reference to Solon's law, which would be familiar to an Athenian audience, ἐν ᾧ καὶ κύνα δακόντα παραδοῦναι κελεύει κλοιῷ τετραπῆχει δεδέμενον. *Plut. Solon* 24.

P. 79. § 42. ἀνέστησε τὴν ἐκκλησίαν] "restored the assembly." "The Assembly had been practically abolished by

the election of the Thirty. Restoring the Assembly is equivalent to restoring the democracy," J. S. Philpotts. The interpretation usually given to this bold phrase is "broke up the assembly" ("adjourned the assembly," Liddell and Scott). But no previous mention has been made of summoning an assembly, which has led Cobet and others to introduce *ἐκκλησίαν ἐποίησαν, συνέλεξαν* after the word *κατέβησαν* (§ 40): and Xenophon would in all likelihood have used the constitutional phrase, *λύειν, διαλύειν τὴν ἐκκλησίαν* (cp. Arist. *Ach.* 173 *οἱ γὰρ πρωτάνεις λύουσι τὴν ἐκκλησίαν*. Thuc. viii. 69. 1 *ἡ ἐκκλησία κυρώσασα ταῦτα διελύθη*). Hom. *Il.* i. 191 we find a somewhat similar phrase (*τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίξοι*) in connection with "breaking up" an assembly: but the idea of force, which is there strictly prominent, hardly seems to find a place in the present passage. In addition to this we may notice that after having reestablished the proper assembly, the citizens proceed to the constitutional election of magistrates (§ 43).

§ 43. *ὁμόσαντες ἧ μὴν μὴ μνησικακήσειν*] "Ἡ μὴν" "verily" is used of strong assurance, and accompanies oaths, declarations, &c. Homer uses *ἧ μὲν* to express the same meaning. Jelf, § 728. 3. a. § 729. 3. a. The Present, Future, or Aorist Infinitive is used after verbs of swearing, ordering, praying and the like, according as the speaker regards the action either as simply continuing, or continuing in Future time, or has no regard either to its continuance or its time, but only to its taking place. Jelf, § 405. 7.

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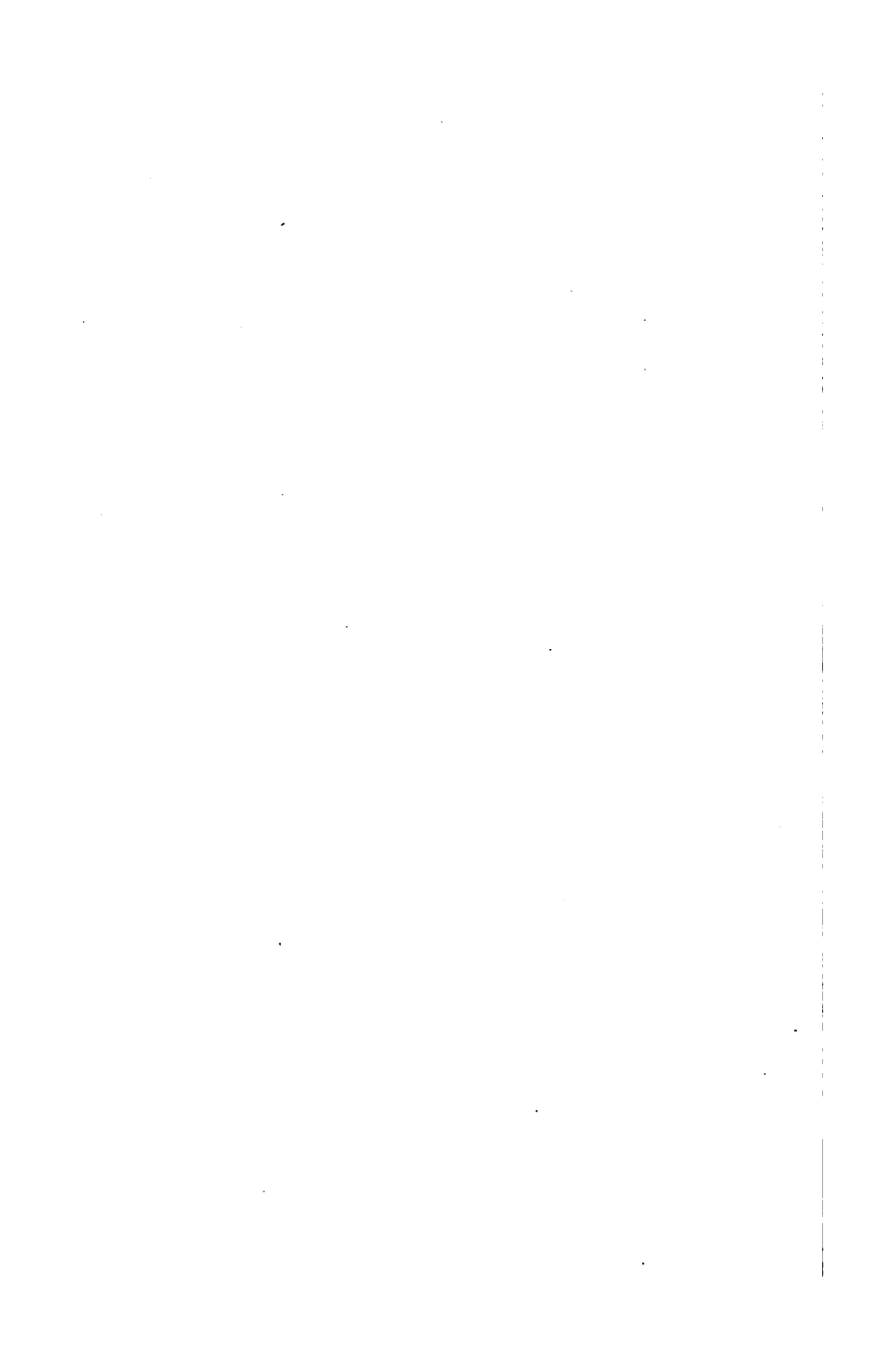
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